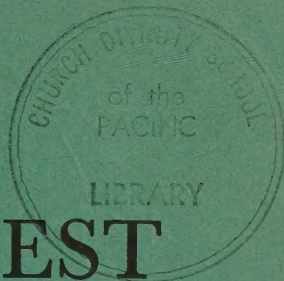


# THE EAST AND WEST REVIEW



AN ANGLICAN OVERSEAS QUARTERLY

JANUARY 1959

EVANGELISM IN CEYLON

SOUTH-EAST ASIA THEOLOGICAL TRAINING

COWLEY OVERSEAS

GHANA ASSEMBLY REPORT

WILLIAM TEMPLE HOUSE

Vol. XXV No. 1

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### EDITOR

The Rev. Canon Fenton Morley  
24, Acland Crescent, Denmark Hill, S.E.5

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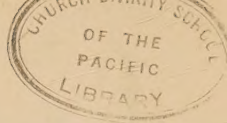
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# EVANGELISM IN CEYLON

C. S. MILFORD\*

## HISTORICAL BACKGROUND

**T**HE present situation in Ceylon cannot be understood without a glance at its past history, the more so because today the Ceylonese and specially the non-Christians, are very conscious of this history and constantly refer to it.

In 1953 the population was about eight million. Of these, nearly two million are Tamils, about half being immigrants from India who have been deprived of their citizenship and are stateless. Some half a million are Muslims, originally immigrant "Moors" and Malays.

Christians number about ten per cent of the whole population; but of these nine tenths are Roman Catholics. Of the others, rather more than half, or nearly 50,000, are Anglicans. Next in strength come the Methodists, with about half as many.

Three European colonial powers ruled Ceylon for about a century and a half each. First came the Portuguese from the beginning of the sixteenth century. As usual, they did very vigorous missionary work, backed by the full authority of the government. People became Christians in very large numbers, and countless Sinhalese families still bear Portuguese names—Perera, Fernando and De Silva are the Smith, Brown and Robinson of Ceylon. Today many of these families are Buddhists, an uncomfortable reminder of the large numbers who reverted to their old religion after the end of the Portuguese era. But it was then that the foundations were laid of the present powerful and wealthy Roman Church

\* The Rev. C. S. Milford is Vicar of Christ Church, Colombo and C.M.S. Representative in Ceylon.

in Ceylon, with its many imposing cathedrals, churches and institutions. The greatest stronghold of the Roman Church, apart from the large towns, is the coastal strip near Colombo, specially for fifty miles north of the city. Here, as in S. India, large numbers of the tough fishermen became Christians. One remarkable result of this was that during the acute communal tensions of May-June, 1958, there was no trouble at all in this area, and their common faith kept Sinhalese and Tamils on friendly terms. In fact, when a band of Sinhalese approached this area from an inland town intending to attack the Tamils, the Sinhalese Christian fishermen warned them that they would defend their Tamil Christian brethren with their own lives, and persuaded them to go home.

After the Portuguese came the Dutch, in the middle of the seventeenth century. They, even more than the Portuguese, gave official patronage to the Church, and it was understood that only Christians would be employed in Government service. The following is an account of the method of Baptism still in use at the beginning of the British period. "On the periodical visits of the *Proponent* the tom-toms were sounded throughout the village, the children were brought in crowds to be baptized, and the ceremony was performed, in many instances, by arranging them in rows, the Proponent, as he passed along, sprinkling their faces with water, and repeating the formula of the Rite". (*History of the Diocese of Colombo*. Beven. p. 19).

Unfortunately most of the people accepted this in deference to the wishes of the government because they regarded it as a form of civil registration, but they continued their Buddhist practices as before. It is not surprising that most of these ceased to be even nominally Christians after the end of the Dutch rule. But it was estimated that in 1800, when the total population of Ceylon was only two million, there were nearly half a million Protestants, and even a greater number of Roman Catholics, so that more than half the population was Christian in name. Perhaps the most permanent legacy of the Dutch to the Church was the Burgher community, of partly Dutch descent, who numbered in 1953 44,000, and have made a very great contribution to the Anglican and other Churches as well as to the Dutch Reformed Church.

With the establishment of British rule at the turn of the century the many Christian schools maintained by the state were allowed to fall into decay and a total collapse of the Church seemed likely. Fortunately this was the period when there was a revival of the missionary spirit in Britain and America, and missionaries were sent to Ceylon by the C.M.S. as well as by several non-Anglican societies. New converts began to be won, to be added to the nucleus of the Anglican Church which was built by the Colonial Chaplains on the foundations laid in the Dutch times.

### THE CHURCH TODAY

The chief response to the work of Anglican missionaries was threefold. In Jaffna in the north a number of Hindu families became Christians chiefly two or three generations ago. Similar movements took place in the Methodist and Congregational Churches, and there is a vigorous Christian community in Jaffna today, determined to progress in education. In the villages round Kandy many Buddhists of humble origin became



Christian, and here is the most solid rural Anglican group. Thirdly there was a considerable movement among the Indian Tamil labourers on the tea estates, quite distinct from the Jaffna Tamils. This was initiated in many cases by the planters themselves who arranged for catechists to come from Tinnevely, and it was afterwards fostered by the missionaries.

There are smaller Christian groups elsewhere; but the main strength of the Anglican Church has always been in Colombo itself, where there are a number of flourishing middle-class congregations. This has been both the strength and the weakness of the Church. Even from before the British days, the chief response was from the people, mostly of rather humble social origin, who took part in the new commerce and industry, and shared in the new prosperity which was brought. As a result of this, the Anglican Church today is largely a middle-class community, with a high proportion of English speaking and English educated members. But the old landed aristocracy was left largely untouched. A certain number of individuals from the families of the "Kandyan Chiefs" who were the most typical branch of this aristocracy, became Christians through the first impact of Christian western education. This was in some ways parallel to the movement among the high-caste Bengalis which followed the foundation of Alexander Duff's College in Calcutta. But as in Bengal, non-Christian society has done much to set its house in order and to close its ranks; and the first converts have been followed by very few others. The same is generally true of Hindu society in Jaffna.

It should be added that the influence and the prestige of the Church was very greatly enhanced by the success of Christian schools. The Churches were the first agencies which were ready and able to take advantage of the system of grant-aided education introduced by the British administration. During the last half century institutions such as S. Thomas College and Ladies College (C.M.S.) in Colombo, and Trinity College, Kandy, together with a number of Roman schools, have established their position as the leading schools in the island. There are also many other excellent Christian schools—in fact up till ten years ago half of the entire secondary education was under Christian auspices. This meant that Christians were greatly helped in taking leading positions in the state; and also that a large proportion of the people in key positions, even if not Christians, had received a highly westernized education in a Christian atmosphere.

#### AFTER INDEPENDENCE

Today the atmosphere is totally changed, and the Church finds itself in a new and far more difficult position. The coming of independence, as in so many parts of Asia, removed the artificial props which disguised the real situation, and the Church now knows itself to be a small and exposed minority.

Before independence there had been little self-conscious nationalism in Ceylon, and no political struggle like that in India. Moreover in what nationalist movement there was, Christian leaders, including Burghers and Tamils, took their full share. Since independence however

the chief event has been the emergence of an aggressive Sinhalese-Buddhist nationalism. Books have been written to show that during the four and a half centuries of colonial rule Buddhism and Buddhist culture has been deliberately repressed and penalized in favour of western and Christian ideas. The best known of these are "The Revolt in the Temple", and the Report of the Buddhist Commission, published in popular form under the title "The Betrayal of Buddhism". These books are full of distortions and prejudice, but contain enough truth to hurt, and have been very widely read. This movement was stimulated by the international celebration in 1954 of *Buddha Javanti*, the 2500th anniversary of the foundation of Buddhism. It has distinct "messianic" features—the conviction that Ceylon is the Promised Land for Sinhalese Buddhists, and that no others should have full rights of citizenship. This found political expression in 1956 when the present government party, the M.E.P., was swept into power with a programme promising that Sinhalese should be the only state language, and that all schools should be nationalized. The chief factor was the votes of the hitherto inarticulate Sinhalese villagers, organized by the *bhikkhus*. The former item of the programme has already been implemented, but no action has yet been taken on the latter. But much indignation continues to be expressed over the privileged position of Christian schools. Either they charge high fees and are condemned as centres of snobbery and reaction; or if they are state supported they are accused of using public money to educate non-Christians in a Christian atmosphere. One result of this Buddhist revival has been that many prominent people who belonged to Christian families have reverted to Buddhism—the most conspicuous being the present Premier, Mr. Bandaranaike. At one time it was thought likely that he would become a communist, but he is now an ardent advocate of the "Middle Path" of Buddhism as the solution for all the country's problems.

The Buddhist revival has also led to great tension between the Sinhalese and the Tamils, who by their energy and application had secured a disproportionate place in the public services, and the professions. Several of the leading Tamil politicians are Christians, and this has added to the Buddhist suspicion of Christians who were in any case felt to be identified with the westernized middle class in which the Buddhist masses had no share.

#### OPPORTUNITIES FOR EVANGELISM

This is the situation faced by the Church, which was on the whole comfortable, complacent and lacking in evangelistic ardour. It is not surprising therefore that there is a widespread sense of frustration.

It is true that no official obstacle is placed in the way of preaching the Gospel, except in schools. It is illegal in any school or hostel to give instruction to any child in a religion other than that of its parents. But apart from that there is freedom. Street Corner Services are held by the Salvation Army. Members of the writer's own parish, Christ Church Galle Face, Colombo, have staged during the last two Christmas seasons a "Nativity Play on Wheels". Some thirty performances were given in and around Colombo in English, Sinhalese or Tamil according to

the locality, nearly all in the open. and there was considerable interest and reverence and no overt opposition. Members of the Church of Ceylon Youth Movement recently took part in open-air evangelism at a fair in a small town near Colombo. People were gathered by drumming and singing, listened with real attention, and a fair amount of literature was sold; and there was no interruption or hostility. On the other hand when such evangelism has been carried on systematically over a period in one place, as it was recently by one of the Methodist circuits, the bhikkhus organized opposition which eventually made it impossible to continue. But there is no evidence of any official action here. Similarly, no official obstacle is put in the way of those who wish to change their religion; there has been no talk of registration of conversions or any such thing.

On the other hand, it is difficult to arouse a sense of need, and to overcome the general conviction that Buddhism is the national religion and that it is adequate to the peoples' needs. Official opposition may of course increase. It is rather ominous that the Government has recently announced that all the Roman nursing sisters are to be dismissed eventually from the state hospitals, in spite of the fact that the immense value of their services is everywhere recognized.

#### EVANGELISTIC ACTIVITIES

In practice, though the door is still open, little active evangelism is being done, and as mentioned above there is widespread feeling of frustration. Some Churches still have foreign missionaries giving their chief attention to work among non-Christians—especially the Methodists, Baptists and Dutch Reformed Church. Ceylonese Methodists are giving a fine witness through their City Mission in a crowded part of Colombo. And the small Church of South India diocese in Jaffna have appointed one of their leading ministers as full-time director of evangelism. But when the Secretary of the Evangelism Committee of the N.C.C. sent out recently a circular asking what the Churches are doing about evangelism, the returns were mostly negative.

#### GROWING POINTS

But the picture is not wholly blank. A certain number of converts both from Buddhism and from Hinduism are coming in. But in most cases there is some special factor which has broken the barrier of resistance or has created a feeling of need. One is the desire to become trained teachers; another is the wish by non-Christians to marry a Christian partner. This may sound very cynical; but in fact there is in these cases often very much more than a merely nominal change; and it would be very difficult to say in the case of any Church, how many people have been drawn to Christ in the first instance by purely unmingled spiritual motives.

There are two inter-denomination Teacher Training Colonies, one near Jaffna for Tamils, and one at Peradeniya near Kandy for the Sinhalese. The latter owed very much to the pioneer work of Paul Gibson, afterwards principal of Ridley Hall, Cambridge, and has since had some outstanding Methodist as well as Anglican missionaries. These Colleges



admit only Christians, and a certain number of non-Christians contemplate Baptism in order to get the training. This is not as mercenary as it would appear, for almost all such applicants come to Peradeniya from villages where the C.M.S. started work many years ago and built up small Christian communities. They therefore know something of the Church which they are to join. The Christian atmosphere and influence at the college is real and vigorous, and many of them experience a real conversion there; and when they return to the village they find a worshipping community of which they become part. The writer was present at a service in one of these villages in which twelve adult Buddhists were Baptized. Most, but not all of these were intending teachers. But the parish priest assured him that most of those who had come in in this way did in fact make good, as stable members of the Church; while their example encouraged others to come forward who had nothing whatever to gain.

The same is true in a slightly different way of many of those who wish to marry a Christian partner. One parish priest in Colombo has dealt with a number of such cases, chiefly Buddhist men who wish to marry Christian girls. In preparing them for marriage he does not first urge them to be baptized—they are usually forearmed against pressure of this kind. Instead he explains to them the nature of Christian marriage—that marriage is a positive good ordained by God; that the physical can be and is a sacramental expression of the spiritual; and that man is called to his highest vocation in taking part with God in the creation of new human persons. This is all a marked contrast with the Buddhist teaching which despises the material; regards celibacy, and that for men only, as the only final road to *nirvana*; and holds that the prolongation of individual personality itself is the supreme evil, the escape from which is salvation. In no less than six cases, men to whom this kind of teaching has been given have ended by themselves asking for Baptism.

#### PERSONAL WORK

Other converts have been won, specially in the north, chiefly by personal caring. A conspicuous instance of this is the *asbram* at Chunnakam, near Jaffna where for the last twenty years Selveratnam of the C.S.I. has been working with a small band of colleagues. There converts and inquirers can find a home and unlimited personal care and love; and a number have been won in this way and helped through the almost inevitable period of economic difficulty when they are disowned by their Hindu families and friends. The C.S.I. diocese as a whole has given its support in this work, and seeks as a body to meet the needs of such enquirers.

#### THE "COLLOQUY" WITH BUDDHISM

The evangelism of which we have been thinking involves the detachment of the individual from his community, and the difficult process of grafting him on to the new one. Unfortunately, as is only too well known and familiar in other parts of the world, such a process tends to leave the non-Christian community itself virtually unaffected. And we

are bound to ask ourselves the question, how can we bring the Gospel not simply to individual Buddhists but to Buddhism?

The Study Centres which are being sponsored by the International Missionary Council in various parts of the world are an attempt to provide one answer to this question. The hope is that representatives of what is best in the different religions will be able to meet on a truly spiritual level, and oppose themselves to the challenge of each others apprehension of the truth. There is such a Study Centre in Colombo, only so far in embryo, under the auspices of the N.C.C. of Ceylon, with a senior Methodist missionary, the Rev. Basil Jackson, in charge. The task has so far proved extremely difficult. The Centre has done most valuable work in stimulating thinking and discussion among Christians; but so far there has been little response from Buddhists, and the bhikkhus in particular are very difficult to draw into real discussion. However this is work which certainly ought to go on, and if possible to be strengthened. Bishop Stephen Neill, in a sermon to the C.M.S. in 1957 said that one of the most important things for the missionary cause today was to know what is really happening in the minds of the Ceylonese Buddhists, and that he suspected that none of us really know.

Here is a great opening for a scholarly young Anglican missionary. No financial problem is involved, for a trust fund has been built up by a generous Ceylonese Christian with precisely this end in view, and it is now more than adequate to support a man with a family. The task will not be easy. It will be essential to learn Sinhalese and Pali, and much patience will certainly be required. But the attempt is surely overdue to do for the Buddhists and specially the monks of Ceylon even a little of what Dr. Reichelt was able to do for those of China.

# THEOLOGICAL TRAINING IN SOUTH-EAST ASIA

SVERRE HOLTH\*

“**S**OUTH-EAST ASIA” is a new and somewhat vague definition. Ecclesiastically it refers to the dioceses of Rangoon, Singapore, Borneo, Hong Kong, and the Philippines. Of these, Rangoon is, under the metropolitan jurisdiction of Calcutta, Hong Kong theoretically part of the Chung Hwa Sheng Kung Hui, the Philippines part of the American Church, and the rest under the Archbishop of Canterbury. These dioceses will probably be formed into a new province of the Anglican Communion. They represent great diversity of ecclesiastical history and milieu, but there are nevertheless common factors, not least as regards the training of clergy.

A common characteristic of these dioceses is that they are all composites of different racial communities, though Hong Kong less so than the others. Thus Rangoon embraces Burmans, Karens, Kachins and other groups; Singapore includes Chinese, Indians, Eurasians and a few others, but no Malays; and Borneo Dyaks, Chinese, Dusuns, etc. The work of the Church in these parts is greatly affected not only by nationalism, but also by communalism. The Chinese and Indian settlers play an important role. The Church depends largely on these immigrant communities, not least in Malaya and Borneo. The Chinese especially constitute a wealthy and influential part of the population. Their particular problems are

\* Canon Sverre Holth is Warden of St. Peter's Hall, Singapore.



political instability and exposure to indirect persecution (e.g. in the Philippines).

### WHAT HAS BEEN DONE IN THE PAST?

Generally speaking there has been a lamentable lack of policy among Anglicans to develop native priesthood along systematic lines. The chaplaincy outlook has been a real hindrance in some of the dioceses. Thus the Church in Malaya did not seriously face up to the challenge of the non-British communities until it was forced to do so by the influx of Christians from India and China. The clergy needed to minister to these groups of emigrant Christians were imported from the countries in question. No systematic attempt was made to train men locally. Catechists and others were sometimes elevated to the priesthood after a period of faithful service in the Church, but with minimal formal training. In Borneo batches of men were from time to time collected and trained locally with such staff as was available. Promising candidates were sent to theological colleges overseas. Until the last war and after the establishment of the Union Theological College in Canton, Hong Kong trained its clergy chiefly there. Rangoon has had a small training school, and the Episcopal Church in the Philippines has for a number of years trained its clergy at St. Andrew's Seminary in Manila.

Some of the men who were ordained on proven merits after some instruction by their parish priest have been outstanding men who have done herculean work despite their handicaps. There have been many cases of heroic sanctity. But this method of training is no longer sufficient. The general level of education among the faithful is much higher than it was, and the pastoral situation demands theological awareness. Local priests have to take responsibilities which their forerunners never faced or were expected to face.

### THE PRESENT SITUATION

A number of institutions have been established to deal with the task of training local clergy. The Holy Cross Seminary in Rangoon is primarily vernacular, and is under Asian leadership. St. Andrew's Seminary in Manila is a well equipped and well staffed institution. This Seminary is of special interest because it also trains clergy for the Philippine Independent Church, also known as the Aglipayans. In Hong Kong, clergy are now being trained at Chung Chi College and the newly established Union Theological College. Only three or four students are in training at the moment. The House of Epiphany in Kuching (Borneo) is closed. This diocese envisages using St. Peter's Hall, Singapore, for their Chinese ordinands, and St. Andrew's Seminary, Manila, for the Dyaks. Some are now being trained in Australia.

St. Peter's Hall is the training centre for the Diocese of Singapore. The Hall is part of the Trinity Theological College, which was established jointly by the Anglican, Presbyterian and Methodist churches in 1948. Here two courses at the university level are offered, English being the medium of instruction in one of them and Chinese in the other. The Anglican students who attend the College reside in St. Peter's Hall,

where the students partake in the full sacramental and liturgical life of the Anglican Church, and where the ordinands receive additional training necessary for their future work as Anglican priests (such as Liturgics, the History and Characteristics of the Anglican Church, the Prayer Book, Moral and Ascetic Theology, etc.).

### THE TYPE OF MINISTRY REQUIRED

The crucial test of the suitability or otherwise of our training schemes is whether or not they produce candidates for the Ministry who are true men of God. They must be rooted in the Bible, yet relevant in a real encounter with the world. They must be saints and be men with a message for the world. Our theological schools must produce articulate ministers who have an appreciation of the world in which all the old patterns of evangelism have disappeared. What is needed is not so much a new course, as a new attitude. Ultimately, sanctity only is "converting". There is a danger that our better trained men may lose what the less educated priests of old possessed. We need priests with deeper spirituality who can combat the danger of "institutionalism". There must be firm dogmatic foundations and a true understanding of the Church and its Ministry. If our clergy are to play any significant role in contemporary ecumenical conversations they must have a deeper knowledge of the Anglican tradition. It would be tragic if the ecumenical movement in these parts should be deprived of the Anglican contribution and heritage.

South-East Asia today is in ferment: politically, economically and psychologically, protesting against its backwardness, liquidating colonialism, rising to constitutional freedom and revelling in nationalism. The Church needs leaders who live in and with the people imaginatively, men who seek to probe and understand the agonies, aspirations and longings for a better community life, for fulness of living. They must be trained to keep close to the Word of God and to the spiritual heritage of the Church.

South-East Asia is predominantly rural and under-developed. The Church's ministers must therefore not be too far removed from the soil. But the scene is changing rapidly by the forces of modern life. It is paramount that the Church leaders should be able to interpret the new life which must emerge for people in the machine age, and to be exponents of a wider culture. They must be able to interpret to the people the political aspects of the times, the apparatus of self-government, and the machinery of democracy. And there is the new factor of the urban communities which are subject to all the forces of the drive for industrialization with its accompanying problems of labour. It is urgent that the Church should develop a ministry to labour and to the modern intelligentsia influenced by Marxism and science.

Life in South-East Asia is also filled with religion: Animism, Buddhism, Hinduism and Islam. These religions have been influenced by the various forces that have played upon them through the centuries, but still seem to satisfy multitudes so that Christianity makes little appeal to them. The Christian minister must understand these religions, their

claims and programmes. They must find ways of presenting the Gospel persuasively to these people. This may be difficult and even dangerous, but it must be done.

The question of whether the traditional pattern of the Ministry is the only solution for the Church in these parts needs to be studied carefully. Pastoral requirements and the economic resources of the local Christian community cannot be ignored. A part-time or "auxiliary ministry" may be a solution, but at best not a *complete* solution.

### THE TRAINING NECESSARY

The difference of emphasis which exists in the West between European and American conception of theological training is reflected in institutions where the two traditions sometimes meet. European theological colleges assume that their primary purpose is to teach theology, i.e. the Bible, Dogmatics, Church History and Ethics. Continental tradition lays even more stress than the British on the ground work in philosophy and languages preparatory to the theological studies proper. The Americans, on the other hand, emphasise more the practical disciplines and do not as a rule require a great deal of linguistic studies.

The all-important object of theological training is to make theology relevant to the present situation. This is the task which the early Greek Fathers did so successfully when Christianity was transplanted to Greek soil. And it is the same task which Paul Tillich and other theologians are endeavouring to do in the West today. In this sense it is inevitable that theology must be apologetic in its approach. To succeed in this task, at least two things are necessary. First, one must be thoroughly grounded in the traditional theology of the Church. Secondly, one must be conversant with contemporary thought and culture. This means that the theological heritage of the historic Church cannot be ignored even when the necessity of an indigenous theology is clearly recognized. But it also means that there must be a real understanding of local culture and thought patterns, including religious and philosophical systems. Theological training in the younger churches can therefore be no slavish mimicry of that of the West. Western theology may have the answers for the West; but these are not necessarily the answers for the East.

It would be folly to assert that our present schemes of training meet these requirements adequately. So far the training offered has been overwhelmingly Western in approach and content. Most serious of all, the present system gives too little scope for creative and independent thought. Crammed schedules and exams based on memory work tend to stultify the minds of the students, giving little or no time for private study and research. Being primarily concerned with the piling up of the required "credits", the students are seldom coming to grips with the basic problems involved in the preaching of the Christian Gospel in their local situation. Many of the students have had their education in English-speaking mission schools, and have been brought up in a community which lives on the fringe of the Asian society. They have therefore only the vaguest ideas about the life outside their own limited group. This applies in a much lesser degree to the students who have been educated in schools where vernacular languages were the medium



of instruction. It takes but little imagination to appreciate the enormous problems which this situation creates for theological education, especially if it is recognized that theological training should lay the foundation for and indigenous expression of the Gospel message.

The multi-racial composition of the society in these parts raises further problems. It is important that as far as possible the students should receive their theological training in the language in which their future ministry will be done. And it is desirable and even necessary that they should be at least bi-lingual. To combat racial divisions within the Church it is important that students of different races should be trained for the Ministry together rather than separately. This may prove to be the most effective way of keeping communalism out of the Church. While it is unavoidable that several languages are used within the same diocese and even within the same parish, yet the Christians of the different racial and linguistic groups must be made to feel that they belong together as members of the same Body. Such joint training of students representing different linguistic and racial groups is being done with no small success at St. Peter's Hall and Trinity Theological College in Singapore.

#### RECRUITMENT

During the last few years there has been a steady trickle of young men offering themselves for the Ministry; but there ought to have been many more. On the whole, our Anglican mission schools have not proved to be seed-beds of vocation. Nor has the comparative material prosperity among the Church members in recent years meant a strengthening of the spiritual tone in the homes. In Singapore, Malaya and elsewhere the prospects of well-paid secular professions have been too tempting for young men who in a less commercialized surrounding might have heard the Master's call. Some young men who have had a genuine desire to offer themselves for the Ministry of the Church have been held back by their parents who did not consider the financial support of the clergy to be adequate or secure. On the other hand it has also meant that those who have come forward for training have in most cases done so at great personal sacrifice. And we on our part are not prepared to accept for training those who would choose the Ministry because they have failed to qualify for other professions offering better terms economically.

Recruitment of men for the Christian Ministry is to some extent hampered by factors which, one supposes, are not peculiar to this area: denominational rivalries, sectarianism and militant fundamentalism, all of which tend to create doubts in the minds of intelligent young men about full-time Christian work. Within our own Communion quarrels between rigid types of churchmanship one way or the other sometimes serve to disillusion young men who are prepared to dedicate their lives to the service of Christ and His Church but not if it means wasting one's energy and time in internecine squabbles.

# COWLEY OVERSEAS

BERNARD D. WILKINS, S.S.J.E.

**O**F the Active and Contemplative lives St. Gregory the Great tells us that "Christ set forth in Himself patterns of both lives united together. He wrought miracles in the city, and yet continued all night in prayer on the mountain." It is a far cry "down the arches of the years" from St. Gregory at Rome to Richard Meux Benson at Oxford, but this pattern of the "mixed" religious life is surely enshrined in the prelude to our Statutes: "The Society of the Mission priests of St. John the Evangelist has been formed for the cultivation of a life dedicated to God according to the principles of poverty, chastity, and obedience; and shall occupy itself in works missionary and educational, both at home and abroad, for the advancement of the kingdom of Christ, as God in His good providence may seem to call."

## THE INFANT SOCIETY

For fifteen years our Founder tested his own religious vocation, as vicar of Cowley, by a life of prayer, study and pastoral labour. Then on St. John's day, December 27th, 1866, Father Benson, Father Grafton, and Father O'Neill, after a year's preparation, made their life vows together. This infant Society has since grown into a body of three Congregations, English, American and Canadian; the English Congregation consisting of three Provinces, the Home Province (The Mother House at Oxford and St. Edward's House, Westminster), the South African and the Indian Provinces, while America has the Japanese Province. All

live by the same Statutes and Rule of Life, though all three are autonomous, each with its own Superior, Chapter and Novitiate. All are close-knit in fraternal friendship and unity of spirit.

### THE CALL TO THE WEST

Father Charles Grafton was an American, afterwards Bishop of Fond du Lac, and others followed, among them Father Oliver Prescott, who returned to the United States early in 1870 to serve St. Clement's, Philadelphia. Then came the call from the church of the Advent, Boston, Massachusetts, which became the first centre of the Fathers' work. Father Benson himself led the party, which included Father O'Neill, sailing on All Saints' day, 1870, and staying nearly a year. There were difficulties in those early days, for Boston was both Protestant and anti-British; now the American Church values her Religious. When a new Church of the Advent was built in 1882, the Church in Bowdoin Street was re-named the church of St. John the Evangelist. Today the Brethren are there, serving the church and doing much pastoral work. But the Mother House is now the Monastery of St. Mary and St. John, 980, Memorial Drive, Cambridge, Mass.

### AMERICAN VENTURES

In 1921 the Society in America opened a house in San Francisco, of which Father Otis, who died in 1940, wrote: "Pastoral work to the limit of our strength comes to us in abundance, and yet we try to do all we can in mission visiting." In 1922 Father Morse and Brother (now Father) McDonald started work in Korea. For some time the Fathers served the church of St. Mary the Virgin, New York, and later St. Luke's Mission, Caribou, Maine, the most northerly of American Church missions. The name tells of times past when the caribou deer moved in great herds. Fewness of numbers obliged the Society to withdraw from these works, but two or three Fathers are now resident at St. Francis, Chicago.

### RAISED TO THE EPISCOPATE

Two American Fathers are Bishops. On May 3rd, 1939, Father Spence Burton, the American Superior, was consecrated Assistant Bishop of Haiti, and in 1942 was translated to Nassau, a See until then held by an English Bishop. Thus the bond is strengthened between the American and English Congregations. On St. Mark's day, 1949, Father Kenneth Abbott Viall, formerly Provincial Superior in Japan, was consecrated Assistant Bishop of Tokyo. Twelve bishops, all Japanese except one, assisted the presiding Bishop Yashiro of Kobe.

### THE COLOURED FOLK

Our American Fathers serve the church of St. Augustine and St. Martin, Lennox Street, South Boston, built for the coloured folk by Father Field, whose name is still revered by them. As the Angle slaves in the Roman market must have seen the love of souls in the face of St. Gregory, so did coloured people see it in Father Benson, when he was in



Boston. One old woman said of him "he loved folks". So it is happy for Religious to have this ministry, and give coloured folk the love and sympathy they need. Their devotion at the Holy Eucharist, their friendliness, and not least their pleasant dialect, are a joyful memory.

#### CANADA

Leave Toronto by the King's Highway through Orillia into the Muskoka district of Ontario, and you will come to Bracebridge, where the Mission House and Church of St. John are built among the maples. Here is the home of our Canadian Congregation. The Society was first established in Canada as a Province of the American Congregation in 1927, and in 1939 became autonomous. The first Fathers were thus professed in America. The Mission House is of wood, built largely by the labours of the Brethren. They are Mission priests in the true sense of the word. All the year round, by car or truck, with a snow-plough in winter, they serve scattered congregations through the glorious, well-wooded Muskoka Lake country; Port Sydney, Aspidin, Lancelot, Baysville, Macaulay are some of the stations, and a little log church of the Holy Manger, Barkway. They give special care to religious instruction for the young, and the "Sunday School by Post" must have done much good to children and parents alike. In summer they hold an admirable "Church Vacation School" for a fortnight, to which nearly a hundred children, aged from five to fourteen, come, and pay fifty cents apiece for the privilege! The Canadian Congregation have had sad losses by death: in 1951 Fathers Boyd and Loosemore died, both in the prime of life; in 1954 the Superior, Father Morley, and Father Hanlon of the American Congregation were drowned in the Lake of Bays, on a round of pastoral visits in a motor-boat. May God draw men of the West to offer themselves to the American and Canadian Congregation of Cowley!

#### EARLY DAYS IN JAPAN

The late Father Oliver Dale, S.S.J.E., Provincial Superior in Japan, wrote in 1953: "A Japanese proverb says: '*Nikko mirumade, Kekko tō in na!*' 'Until you have seen Nikko, do not say, Splendid!' Certainly it is one of the wonder spots of the world, and it is not surprising that foreign visitors, however short the time at their disposal, always try to include a trip to Nikko." Father Benson did this in January, 1892, when his ship from India to North America stopped for a few days at Yokohama. Little could he have thought, as, with a young Japanese catechist as guide, he passed through Oyama in the train, that nearly fifty years later there would rise near the town a Mission House of his Society, manned by Japanese Fathers and Brothers; nor could he have foreseen, as he gazed at the splendour of the Tokugawa shrines of Nikko, that in years to come one of his Japanese spiritual sons would be shepherding the Christian flock of Nikko in the handsome stone Church of the Transfiguration, in the very shadow of those ancient Buddhist temples and Shinto shrines.

## THE JAPANESE PROVINCE

In April, 1933, two Japanese priests, Fathers Sakurai and Kimura, after their Novitiate at Cambridge, Mass., were professed in the Society and returned to Japan; and in December, at the invitation of the Bishop of North Tokyo (now North Kwanto), a branch house of the Society was established in that diocese. In 1934 the profession of a third Japanese priest made possible a further strengthening of the work, and in 1939 St. Michael's Monastery was built at Oyama, Tochigi Ken, fifty miles north of Tokyo. In 1940, owing to troubles preceding the outbreak of hostilities between the United States and Japan, it became necessary to withdraw the American Fathers; but the Japanese Brethren carried on bravely, and the coming of peace made it possible to reinforce them from America, and re-open the Novitiate at Oyama.

One of the Japanese Fathers is the Founder of a large TB Sanatorium at Haruna, and also founder and chaplain of a growing community, the Sisters of Divine Charity, who direct the nursing and help with evangelistic work in mountain hamlets. An important work of the Society in Japan is writing, translation and printing of books in Japanese on doctrinal, spiritual and liturgical subjects. Father Appleton, S.S.J.E., who spent some time as a missionary in China, and has a great gift of friendliness and love of souls, has joined the Province of Nippon from America, and is resident in Tokyo. He writes: "It is often difficult for Japanese priests to make easy contacts with non-Christians. But everyone expects the foreigner to be outlandish, and so he can do things like this and make contacts that might otherwise never be made. I hope soon to get some cell group started, after the Fellowship of the Holy Spirit." For God's blessing on our Japanese Province and the whole Nippon Sei Ko Kwai—Holy Catholic Church in Japan, we may write—if not say!—a Gloria with our Japanese Brethren: *Chi chi to ko to sei rei ni ei ko are.*

## THE CALL TO INDIA

"But it's hot—too hot from Suez for the likes of you and me  
Ever to go in a P. and O. . . ." (*Kipling*).

Yet many of our Society have gone that way since Fathers Page and Biscoe landed in Bombay on the Feast of the Epiphany, 1874. With them was Father O'Neill, whose special vocation within the Society led him finally to Indore, Central India, where he lived a life of poverty and apostolic labour until his death in 1882. Father Benson had longed to be a missionary in India, and had, in fact, offered himself; but in obedience to his Bishop, who impressed upon him the great needs of East Oxford, he sacrificed this cherished plan. So he could write to Father O'Neill in 1874: "When I think of you being in India, I can praise God for not letting me go there sixteen years ago."

## BOMBAY

The first call was to the European work at St. Peter's, Mazagon, Bombay, but Father Benson hoped that Indian work would follow. Follow it did, chiefly owing to the influx of Maratha people into Bombay

from the country districts of the Deccan and Konkan (country west of the Sahyadri range). The Maratha race are about twenty millions strong, and their language, Marathi, is used in most Indian churches in the Bombay and Poona districts.

### ST. PETER'S, MAZAGON

The compound at Mazagon consists of a grass playground, fringed with buildings. St. Peter's church is in one corner, with Mazagon Hill rising steeply in the background. The Father's Mission house is now given over to the School and Hostel, for we have withdrawn to concentrate our man-power at Poona, though a Father is still Chaplain of the School, and visits Bombay regularly. St. Peter's Hostel was intended for domiciled European and Anglo-Indian boys, mostly of poor parents who could afford little by way of fees. The late Father Whitworth, S.S.J.E. took over St. Peter's in 1933, and when he left India, fifteen years later, there were a hundred and twenty boys and apprentices in the Hostel. Many served in the War, some going far overseas in ships of the Royal Indian and Merchant Navy. In the new India there are fewer openings for Anglo-Indians, and many have emigrated.

### THE ALL SAINTS' SISTERS

For many years the All Saints' Sisters did a noble work at Mazagon for Indian women and children, but a few years ago were obliged to withdraw from India.

Mazagon, with its assorted noises, boys at play, trams in the Mazagon Road, the crows, the humid heat, with an occasional whiff of dried fish from Sewri, is remembered with affection by some of us at Cowley.

### MARATHI WORK IN BOMBAY

Our Fathers have always shared the Marathi work with Indian clergy. Holy Cross, Umarkhadi, near Mazagon, has already kept its jubilee. The Holy Redeemer, Dadar, in the mill area, also has a resident priest. Two permanent churches have been built in recent years, St. Michael's, Kurla, and St. Christopher's, Kalyan. There are other smaller places of worship under our care, the Holy Nativity, Dharavi, reached by the Harbour Branch electric line; St. Thomas, Ambernath, beyond Kalyan; and in the Konkan, the Chapel of St. Francis, Panvel. These smaller groups must be shepherded, and strengthened by prayer and Sacraments to bear their witness among the Hindus and Muslims who surround them.

### UP THE WESTERN GHATS

In 1882, Bishop Mylne of Bombay asked the Society to take over the Poona Mission at *Panch Howd* (Five Tanks), Poona City. Poona was the capital of *Maharashtra*, the old Maratha kingdom, and is situated on the Deccan plateau, '*Dakshina*', 'South', the great tract of country south of the Narbada river, flanked by the Eastern and Western Ghats. The ascent by train from Bombay begins at Karjat, through finely wooded country. At Lonavla, at the head of the Ghats, All Saints' church, for



the railway folk, is under our care. Thence through Talegaon and Kirkee to Poona. Poona Cantonment was for many years the home of the Poona Brigade, British and Indian, and is still largely military; Poona City is a network of narrow streets and bazaars, the home of orthodox Hinduism, with many temples and shrines.

#### PANCH HOWD

On the edge of the city lies our Mission at Panch Howd, with the Church of the Holy Name, red outside, cool white within, as the heart of the work. Round the church dwells a considerable Christian population. Nearby are the various mission buildings, boys' and girls' schools and hostels, workshop, workrooms, St. John's Hospital, the Fathers' Mission House and St. Mary's Convent.

#### THE WANTAGE SISTERS

Sisters of the Community of St. Mary the Virgin, Wantage, have been working in Poona for many years. They run the girls' school and hostels, and do much work for Indian women and children. They also have the care of the hospital, and do a great deal of welfare work on the medical side. The Wantage record in India is a noble one.

#### THE BOYS' HOSTELS

Indian Christian boys have a full, happy life: lessons in St. Edward's School, carpentry and drawing in the workshop, cricket and hockey, with such Indian games as kite-flying, marbles and '*piti-dandu*', a form of 'tip-cat'. In the May hot weather there is camp at Karla, forty miles along the Bombay Road, with picnics and even the exciting chance of seeing the pug-marks of a leopard, though probably not the '*bibla-wagh*' (spotted tiger) himself.

Indian Christians have turned to the Religious Communities on behalf of their children. Not a few of the Indian clergy and leading laymen have been boys in our school and hostel. This work is surely part of the "works missionary and educational" of our Statutes, and we pray that it may serve the larger purpose of God for His Church in India.

#### OUR PLACE IN INDIA

Our Society is still welcome in India, now an independent republic. There may be hostility on the part of such an orthodox caste Hindu group as the *Mahasabha*, but a Father on furlough tells us that the younger generation does not remember the British 'Raj' and do not hate Britain. Indeed, they admire something that may be called 'integrity', which they think they see in the British character. This is good news, for it means that the faithful service of many years, given by Indian Civil and Army officers and the like, men of justice, really caring for their people, is bearing fruit.

#### THE POONA MARATHI CHURCHES

The Church of the Holy Name, Panch Howd, has a resident Indian priest, working along with the Fathers. A festival, with the church full of the boys and girls sitting on strips of matting, many grown-ups, too, o

*satranjis* (carpets). women and girls in bright-coloured '*saris*', is a joyful memory. And how they sing! The quality of voice may be hard, but at least the worship is corporate. Marathi work has grown in Poona, as in Bombay, and two other churches have been under our supervision, the Holy Guardian Angels, Rasta Peth, Poona City, and St. Mary's, Kirkee, now with resident Indian priests.

Our Missions are becoming more fully conscious of their vocation in the Church of the Diocese and the whole Catholic Church. The Society is helping by endowing certain of the clergy and parishes with a fund raised at home and in India. Indian Christians are responding generously.

#### INDIA FOR CHRIST

In the new India any man can claim freedom to follow his own religion and propagate it. We used to do much evangelistic work especially in the villages. Now there can be little doubt that India can only be won for Christ by her own people, by the light and warmth of the life and worship of the whole Church of India, Pakistan, Burma and Ceylon.

#### SOUTH OF THE LINE

The Society's work in South Africa began in 1883 with the sending of Father Puller to Cape Town. In 1904 the Society also became responsible for St. Cuthbert's Mission, Transkei, Cape Province. The little Society of St. Cuthbert, Fathers Callaway, Ley and Wallis, offered themselves to S.S.J.E., and in due course were professed, and gave many more years to South Africa.

#### CAPE TOWN

The Mission House, 126, Chapel Street, is in District Six of Cape Town, with coloured people living all round. The House gives a sense of peace, though the Fathers are in constant demand and there is a very active ministry to souls. Not far away is St. Columba's Home for African men working in Cape Town, some from the Transkei, speaking Xhosa, the language our Fathers use in their African work. Their ministry spreads throughout Cape Town and for miles around. From Woodstock Station one goes to Langa, an African location, with St. Cyprian's Church. There is also a new location, Nyanga, with a church. Fifty or so outstations are served by the Fathers and African clergy, with the help of catechists and preachers. Now a group of stations, including Stellenbosch, Paarl and Worcester are under the care of an African priest.

#### PONDOKKIE-LAND

*Pondok*, an Afrikaans word, means hut, and these '*pondokkies*' are of corrugated iron and sacking, built in the sand and bushes. Owing to industrial development, Cape Town is flooded with Africans, sometimes with their families, thus creating a most difficult housing problem. Africans put up their huts in a night, with poles, corrugated iron and sacking, and by morning a '*sakkiedorp*', '*sack-town*' appears. In the winter cold and rain, with no drainage or sanitation, conditions are terrible. In such places our Fathers minister and find some wonderful Christians.

## ST. CUTHBERT'S

A thousand miles away in the Cape Province, in the diocese of St. John's, Kaffraria, lies 'Ncolosi', St. Cuthbert's, among the trees, in the midst of rolling *veld*, with Bêle mountain not far off. The Church of St. Cuthbert and the Fathers' Mission House form a quadrangle, with a flower garden in the middle, and behind a kitchen garden, visited by Cape weavers, the Hammerkop, and other interesting birds. The parish of St. Cuthbert's is about the size of Surrey, with fifty or more outstations, reached by car or on horse-back.

## THE WANTAGE SISTERS

Sisters of the Community of St. Mary the Virgin have long been working at St. Cuthbert's and have done a splendid work. It is surely in no small degree due to their life and teaching that the Religious life has appealed so greatly to African women. The African Community of St. John Baptist is now firmly established, with their own African Superior.

St. Cuthbert's, like Poona, has the blessing of a hospital, and St. Lucy's has trebled its size within a few years, and is doing a splendid work.

## THE CALL OF GOD

Here it seems best to quote the Father Superior at St. Cuthbert's: "Look now into the face of St. Cuthbert's, as it seeks to answer the call of God coming to it through the Bishop of the Diocese. The schools closed though the Bantu Education Act are now to be transformed into spiritual power houses . . ." "When you scrutinize this face, you will notice that it's main features have changed, which means a change in general character. No longer mainly evangelistic, educational, parochial or medical; all these fires still burn in its heart, but in reaction to the storms of the world that are beating upon this fortress, it is strengthening its foundations. It is not mainly concerned with extending the Kingdom over a large area, but that the roots of its life should strike deeper . . ." "The African Sisters still run their industrial school and hostels, but they are also coming more and more into the Sunday school organization, and other works which concentrate directly on spreading the knowledge of the love of God. . . ." "The former St. Cuthbert's parish is now two parishes, one with an African priest in charge; schools are now a retreat house; one girls' hostel is now a nurses' home. Twenty-six schools have been taken from us, and what next may be taken we do not know. . . ."

## AFRICAN PEOPLE

The Pondomise of the Transkei are of warrior stock and great tribal traditions, yet, while Indians have '*swaraj*' self-government, Africans are subject to all kinds of restrictions and have little voice in questions of government. So our Brethren of the South African Province of Cowley have the delicate task of guiding Africans in the exercise of charity and



patience, so that they be free from bitterness of spirit. "God still lives Who heareth prayer". It is in our weakness that His strength is made perfect. May it please Him to manifest His power in South Africa!

#### A LONG TRAIL

Cowley Fathers and Brothers, in God's providence, have followed, in four continents, though all too few in numbers, "a long, long trail a-winding . . ." in the words of the soldier's song, east, west and south. The flight of the eagle of St. John our Patron must be our pattern, the heavenward ascent of prayer, and the earthward sweep of love towards mankind.

# THE GHANA ASSEMBLY REPORT

**A** YEAR ago the International Missionary Council met in Ghana. A draft plan for the integration of the I.M.C. and the World Council of Churches was considered by the Council. A matter of so great importance has naturally received considerable attention but it has to some extent obscured other aspects of the work of the Ghana Assembly. But the balance should be restored now that the full proceedings of the Assembly have been made available by the Edinburgh House Press publication of a report entitled "**The Ghana Assembly of the International Missionary Council**", obtainable at 12/6. It includes the full plan of integration, a summary of discussions and resolutions relating to it and a detailed examination by the research secretary of the I.M.C., the Rev. Erik Neilson, of the role of the I.M.C. in the present situation.

The overall theme of the Assembly was *The Christian Mission at This Hour*, and to this the dozen or more preparatory papers and speeches collected in this book are related. We would strongly commend them to all who are engaged in the follow-up study of the many issues raised at the Lambeth Conference last year, particularly those relating to the world-wide mission of the Church, the changing situation in Asia and Africa, the kind of missionary service which is required today and the problems of effective partnership between the Church at home and the Church overseas.

The first group, of preparatory papers, includes one in which the associate director of the Christian Institute for the study of religion and Society, in Bangalore, the Rev. M. M. Thomas, urges the Church not to fight against the State's assuming greater responsibility for social welfare but to develop new forms of *diakonia* within the democratic welfare state. He points to the need, also, for helping to develop new social structures

where the traditional forms are breaking down under the impact of social and industrial revolution.

### PROBLEMS OF PARTNERSHIP

The Rev. J. V. Taylor's study of the place and function of the missionary, emphasises that the old geographical concept of the missionary task is out of date. The Mission is not from the West to the East or to any other part of the world. It is from the whole Church to the whole world—the world in which the Church is everywhere foreign. This point was stressed in a number of speeches at the Assembly, notably in that which was made by the Chairman, Dr. John Mackay. The missionary's own problems of relationship in the missionary situation reveal the difficulty of working out that "Partnership in Obedience" envisaged by the Whitby Conference in Canada in 1947. Dr. James Matthews' article examines what is involved in that partnership in terms of personnel, financial help, direction of policy and responsibility for administration.

This subject is considered by the General Secretary of the Board of Foreign Missions of the Netherlands Reformed Church, Mr. S. C. Graaf van Randwijck, in an article entitled "Some Reflections of a Mission Board Secretary". The writer shows that the traditional pattern of missionary organisation is being challenged by many new factors in the situation. These include: the development of Inter-Church Aid, the internationalising of missionary activity, the tendency to seek financial assistance without reinforcements of personnel, the suspicion of mission subsidies for evangelistic work, the increasing attention given to "non-professional missionaries", and the tendency to use the missionary for everything except evangelistic work. Mr. van Randwijck, writing on this last point, quotes Canon M. A. C. Warren's statement in *Revolution in Missions*:

"Today the gravest embarrassment of the missionary societies lies in the actual unwillingness of the younger Churches to set them free to perform the tasks for which they properly exist—the pioneering of those new frontiers, not necessarily geographical, which have not yet been marked with a cross."

Professor Walter Freytag writes on the changing pattern of Western missions from another angle. He considers the effects of the limitations of their work and the loss of directness and uniqueness in the contribution which has been made in the present time. Dr. Freytag insists that "the evidence of Christian decision, Christian living and Christian action is the main missionary service without which all other missionary undertakings are vain".

### NEW DEVELOPMENTS

The development of new forms of missionary service has been examined by the I.M.C. Committee on New Forms of Mission, and its report is included in this book. This was one of the subjects on which great stress was laid by the Willingen Conference in 1952. The present Committee is of the opinion that much more should be done along the lines suggested at Willingen in regard to the exchange of personnel, the



training of Christian laymen going overseas in secular employment, the supply of Christian literature, and the setting-up of institutes for the study of the non-Christian religions in addition to those which have already commenced work.

There is much of value in the detailed reports of certain areas overseas. For example, the associate secretary of the East Asia Christian Conference, U Kyaw Than, writing on the Christian Mission in Asia today, maintains that the most urgent need in evangelism in Burma is the theological penetration of the Buddhist system. The report of the N.C.C. of Ceylon gives a realistic picture of the Buddhist revival in that country and the consequent pressures upon the Church. It indicates the need for a competent Christian apologetic, for the greater indigenisation of the Church, for a better social witness, coupled with a reassessment of Christian educational work and an advance in Church union.

#### THE CHRISTIAN APPROACH

The challenge of the resurgent non-Christian religions of Asia and Africa lies behind many of the Ghana discussions and we should like to commend to all who would wish to know more of the beliefs and practices of these religions, an excellent series of booklets which is being issued by the Edinburgh House Press, at 2/6 each. They are on the theme of *The Christian Approach*: to the Hindu, the Jew, the Buddhist, and the Muslim. Other numbers will deal with the Christian approach to the Communist, the Animist and the Humanist.

## WILLIAM TEMPLE HOUSE CALLING!

**T**HIS month an appeal for £25,000 is being launched on behalf of the William Temple House and it is hoped that every parish throughout the country will make a contribution to its support. The Appeal has the patronage of H.R.H. the Princess Alice and is under the presidency of His Grace the Archbishop of Canterbury. The many signatories to the appeal include the Metropolitan of India, Pakistan, Burma and Ceylon, the Presiding Bishop of the Nippon Sei Ko Kai, the Archbishops of the West Indies, West Africa and Capetown, and the Archbishop in Jerusalem.

This hostel for overseas students is the only one sponsored by the Church of England. It is situated in Earl's Court, S.W.5, at 29/31 Trebovir Road and caters for students from many parts of the world, working in London and on vacation from universities and training institutions in the provinces. Many of them are Anglicans but by no means all of them. In fact among the residents at the hostel have been a number of non-Christians. At various times some of these have asked to be prepared for baptism and confirmation. But direct evangelism is no specific part of the Hostel's function, which is simply that of providing young students from overseas dioceses with a home and fellowship in London. Prayers are conducted at the hostel daily and attendance is completely voluntary. Many of the students are linked up with neighbouring parishes, where they attend services on Sunday or enter into the week-day fellowship when the pressure of their studies and work allows.

Since the inauguration of the hostel in 1951, the Governing Body has been fortunate in having Mr. and Mrs. Stanley Dunstan in charge of it. They had already had experience among students in West Africa and much of the success of the William Temple House has been due to their leadership and their understanding of the needs of the students.

This is how Mr. Dunstan reports on the work to date:

"The Hostel was opened in 1951 by the Overseas Council of the Church Assembly, which borrowed the sum of £20,000 from the S.P.G. and the C.M.S. at  $3\frac{1}{2}$  per cent interest to purchase the lease of the property. There was an initial setback in that it took some months to eradicate the dry rot from the premises.

"Since the opening, over 600 students from 47 countries have lived here for varying periods. Like all young men and women far from their home, they have their problems—educational, financial and personal. It means much to them to be able to return of an evening and be sure of a sympathetic understanding of their difficulties.

"The Hostel introduces overseas students to British life in a Christian atmosphere. It can be a devastating experience to be a stranger in a strange city especially if you feel that you are not wanted and unwelcome because of your colour. The responsibility of Christians in this country to this situation is not met simply by asking these students to our Church socials and so forth. The really big problem for each of them is: 'Where can I live?' When they go looking for lodgings many people are helpful to them. But others simply slam the door with or without a word. One slammed door may cancel out twenty kindnesses. And many students return home feeling very anti-British. Much of the disfavour into which this country may have fallen is due not to our policies but to thoughtless personal contacts. It is not unusual for students to come asking, "Do you take coloured people here?" They tell me that they have been searching for lodgings for a long time without success and often with humiliating experiences.

"We may ask, 'Is that my business?' As Britishers and as Christians we cannot avoid this responsibility. We cannot be satisfied with sending men and money overseas. Even if it means sending less money and manpower abroad, the time has come for us to devote more of them to this work among the strangers in our midst. These students of today are the leaders of their countries tomorrow. Their attitude to Christianity—and to Britain—will be largely determined by their experiences in this country. In many cases we brought them here. Furthermore, the Church has for so many years sent men and money that the Gospel should be preached in their lands—the Gospel that all Christ's followers of whatever colour may be one in Christ.

"William Temple House has kept its doors open for seven years. Those doors may have to close unless the parishes of the Church of England throughout the country are willing to support this work on behalf of the whole Church."

#### THE BACKGROUND OF THE APPEAL

The above words of the Warden of the William Temple House touch on some of the personal problems of the overseas students and on the corporate responsibility of the Church towards them. But the work of the Hostel must be seen against the background of the total situation concerning these students. There are well over 38,000 of them studying at British Universities, polytechnics, technical colleges and other training establishments. Many of them are law students, student nurses or



mainees in industry. Their numbers are steadily rising and will continue to do so until the facilities for higher education and specialised training overseas catch up with those available in primary and secondary education. A large number of them come here for post-graduate training. A feature of recent years has been the marked increase in the numbers of those coming here to study in technical colleges which are now nearly up to the numbers of overseas students in universities.

Students are now distributed more widely throughout the country than they were formerly, although about half of them are still in the London area. Of university students from abroad, Oxford has 875 and Cambridge 775. Scottish Universities have 1,332. There are 257 students at Welsh Universities and 197 at Belfast. Every other University in Britain has its quota of students—ranging from 407 in the case of Manchester and over 300 each at Leeds, Durham and Birmingham to 57 at Southampton and 19 at North Staffordshire.

About twice as many come from countries of the British Commonwealth and United Kingdom dependencies, as from non-Commonwealth countries. At the moment the largest number from any one area is that of the 5,750 students from Nigeria, followed by nearly 4,000 from India, over 2,000 from Pakistan and more than a thousand each from Ghana, Hong Kong, Malaya and Jamaica. Less than five per cent of the total of 38,500 students are financially assisted from British or international funds.

The Central Committee of the Conference of Voluntary Societies on the Welfare of Overseas Students in London has recently issued a booklet entitled "**Overseas Students in London**". It is obtainable at 1/6 net, from the British Council, 3 Hanover Street, W.1. It is a valuable and concise summary of the whole situation—the importance of the welfare of these students, the problems which they have to face, the help given to them by the British Council and in their places of training, and the contribution of Churches and other organisations. The booklet concludes with a brief report on the work of local overseas students' committees in London, suggestions as to the help which the public can give, and statistical appendices.

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## EDITORIAL

NINETEEN-FIFTY-NINE is a Centenary Year for British Columbia and for Japan, and we are fortunate in having in this number of the EAST AND WEST REVIEW two articles which will help us to share in the thanksgivings and celebrations which are taking place in these two areas of the Anglican Communion which face each other across the broad Pacific. The first article has been written by His Grace the Archbishop of British Columbia and the second by the Reverend Raymond J. Hammer, of the Central Theological College at Tokyo.

The theme of "Reconciliation" was the outstanding characteristic of the Lambeth Report, and the problems of its implementation in the life of the Church in Uganda are presented very forcibly by the Reverend John Poulton in this issue. Another Lambeth subject was that of Church Unity, and we are indebted to Canon Herbert Waddams, who is shortly to leave us for work in the diocese of Ottawa, for his study of some aspects of ecumenism as it concerns the Churches in Europe.

The S.P.C.K. is issuing a series of books on some of the main subjects of the Lambeth Conference, which are intended to assist both the follow-up study of the Report as such, and the general study of subjects of importance to the day-to-day life of the Church. Many books have been written on problems of family life, but hardly any have so effectively presented so many of the factors apparent in the contemporary situation and provided for their useful discussion, as does the first of the S.P.C.K. series. Entitled "God and the Human Family" (S.P.C.K., 5/-), it has been written by the Reverend John G. Williams, who is well known for his work in religious broadcasting and as a writer on religious education in family life. Sir Charles Jeffries, formerly Deputy Under-Secretary of State for the Colonies, has written the second in this series—"Towards the Centre" (S.P.C.K., 4/6), in which there is a realistic examination of the problems and achievements in regard to Church Unity.

The third of these books, published at 5/-, has been written by Canon Fenton Morley, Residentiary Canon of Southwark and Chaplain to Saint Gabriel's College. Under the title of "The Call of God" it is a study of the Vocation of the Church, the Vocation of the Ministry and the Vocation of the Laity. The Foreword is by the Right Reverend the Lord Bishop of Peterborough, who was the Episcopal Secretary of the Lambeth Conference.

The Reverend Douglas Webster is the author of the fourth book in the series, to be published later in the year at 5/- with the title "Into all the World". This will be a survey of the contemporary missionary task of the Church throughout the world. Mr. Webster is also the author of "What is Evangelism?" recently published by the Highway Press at 5/-, and one of the most stimulating and comprehensive studies of the subject to appear in recent years.

# BRITISH COLUMBIA CENTENARY

THE MOST REVEREND HAROLD E. SEXTON, D.D.,  
Sixth Bishop, and First Archbishop of British Columbia

**T**HE Diocese of British Columbia is now celebrating its hundredth birthday, having been created by the issue of Royal Letters Patent by Queen Victoria on January 12th, 1859, nominating the Rev. George Gills, Vicar of Great Yarmouth, as the first Bishop. The consecration of Dr. Hills at the hands of the Archbishop of Canterbury took place in Westminster Abbey on St. Matthias' Day, February 24th, 1859. The well-known benefactress, Miss Burdett-Coutts (afterwards Baroness) generously endowed the Bishopric, as she had previously done in Adelaide and Capetown.

Behind these events, however, there lies some interesting history. The Church of England first came to the Pacific North-West in the person of the Rev. Herbert Beaver, who arrived at Fort Vancouver (now in the State of Washington) on September 6th, 1836, to become the Chaplain to the Hudson's Bay Company, which had been established on the north bank of the Columbia River in 1825. It seems that Mr. Beaver and his wife were rather unhappy in this post, being obviously unprepared for the sort of conditions existing there. Apparently they were not accorded the position or privileges to which they felt entitled as representatives of the Established Church of England on the far West Coast of North America. However, Mr. Beaver remained at Fort Vancouver until November 1838, when he returned to England. No successor to him was appointed at Fort Vancouver, and it was not until after the signing of the Oregon Treaty that any attempt was made to find a new chaplain and schoolmaster. By that time Fort Victoria had replaced Fort Vancouver as the centre of the Company's activities, Fort Vancouver now being in American territory. In due course, however, the Rev. R. J. Staines was appointed as Chaplain, arriving in Fort Victoria from England in March, 1849. Like his predecessor Beaver, neither he nor his wife successfully adapted themselves to their new environment, although they made a distinct contribution to the welfare of the community. Staines was more successful as a schoolmaster than a cleric, although his strict discipline seems to have been widely resented. He had no previous experience as a clergyman, having been specially ordained for the Chaplaincy at Fort Victoria in August, 1848. Somewhat irregularly, he was ordained Deacon and Priest on the same day by the Bishop of Norwich, on letters dimissory from the Bishop of London. It was not long before he became a thorn in the flesh of the Hudson's Bay Company officials, openly supporting, and becoming the leader of, a group of discontented colonists, on whose behalf he set out for England in February, 1854, to make representations to the Home Government,



but he and his fellow passengers perished at sea, within a few days of their departure. The following year saw the appointment of the Rev. Edward Cridge, Incumbent of Christ Church, West Ham, London, and previously second master of the North Waltham Grammar School. At this time the question of an Established Church on Vancouver Island was seriously considered, but was wisely dropped, as has been the case elsewhere. It is interesting to note there still remains an Overseas Established Church in Barbados, where, unlike England, the stipends of the Bishop and Clergy are paid by the State.

Mr. Cridge completed the construction of Victoria District Church (afterwards the first Cathedral) in 1856. He was a staunch Evangelical, of whom the Bishop wrote on his arrival, "Mr. Cridge is a truly good man, a sincere and devout Christian. He enters into all my plans, and is a great support to me." In his description of Christ Church, the Bishop said it "stands nobly on a site which may one day be occupied by a cathedral. It is of wood, and accommodates about 400 people."

Immediately after his consecration, Bishop Hills engaged in continuous travelling and speaking on behalf of "the Columbia Mission". He gained the support of a large number of people, and secured help from the Church Missionary Society, and the Society for the Propagation of the Gospel. At length, on January 6th, 1860, he arrived in his Diocese, having been likened by Bishop Wilberforce to St. Boniface, "England's Apostle to distant Columbia". The Diocese embraced the whole territory of British Columbia, and he is still remembered in many parts of the province as the devoted pioneer Bishop, who threw himself into his work with a sort of apostolic zeal. He was, like many of the pioneers, a man of vigour, courage, self-reliance, endurance and perseverance. During an episcopate of 33 years, this great pioneering Bishop laid deep and abiding foundations. After his death, one of his former clergy wrote of him: "Bishop Hills was noted neither as a speaker, a preacher, nor a scholar, and yet he was a great influence. This was partly due to his fine presence, his magnificent voice, his rare power of conversation, his unwavering faith, that if a work was God's He would make it grow in His own time. He could create enthusiasm in his workers, and draw out their strong affection. He was a true Anglican churchman. There was little room for ritual in pioneer missionary work amongst rough gold miners who had forgotten how to pray, if ever they had learned, and Bishop Hills' counsel to his itinerant workers was "Give them plenty of preaching and plenty of singing." He rightly gauged the receptiveness of congregations gathered frequently outside gambling hells and in drinking saloons."

The early history of the diocese supplies abundant evidence as to the existence of strong opinions and deeply-rooted prejudices, which caused the good Bishop much pain and disappointment. A Bishop's life is not exactly a bed of roses, and it seems the thorns greatly exceeded the roses for the first occupant of the See. He was a Tractarian who early in his ministerial life worked at Leeds under the celebrated Dr. Hook, who was regarded as "the foremost parish priest of his day". He apparently learnt much from Hook, particularly the importance of correct ecclesiastical procedure and discipline. His ministry at St. Mary's, Leeds, and

at Great Yarmouth, as well as the early days of his episcopate, bore the impress of Dr. Hook's influence.

In December, 1865, the Bishop appointed the Rev. Edward Cridge as Dean, which was a mark of confidence in a man totally unlike him in his views and training. Perhaps the Bishop cherished the hope that one might be the complement of the other. If so, he was disappointed. It is widely held that the differences which developed between the Bishop and Mr. Cridge were entirely due to the Bishop's desire to introduce ritualistic practices in the Cathedral services. However, the Bishop was not a ritualist, and such an assertion is untrue. Dean Cridge had invited the Archdeacon of Vancouver (Reece) to preach at Evensong on the day when the new cathedral was consecrated, December 5th, 1872. The preacher delivered an able sermon on the subject of worship, and suggested encouragement of a moderate ritual, maintaining that it springs from a revived religious life. At the close of the sermon, Dean Cridge protested against the teaching of the preacher in an impassioned manner, and this led to a stamping of feet and clapping of hands. The Bishop subsequently rebuked him for his unseemly action, and it appears that the episcopal censure was so resented by Cridge that he forthwith publicly opposed the Bishop's views, attacked Episcopacy, and denied the Bishop's authority as well as his right and discretion as to preaching in the cathedral. On January 9th, 1874, Cridge denounced the idea of a diocesan Synod in the local press, maintaining that as the Bishop had promoted the Synod, he had seceded from the Church of England, and was not therefore a Bishop to whom canonical obedience was due. There were many other aspects of this unhappy controversy, which eventually led to Mr. Cridge's trial before an Ecclesiastical Court. However, he refused to acknowledge the jurisdiction of this Court and its judgment, and so Dr. Hills had to appeal to the Supreme Court of the Province. The Chief Justice, Sir Matthew Begbie, delivered judgment in favour of the Bishop on October 24th, 1874, and forthwith Mr. Cridge and his supporters abandoned the Church of England. The resulting schism, like the unfortunate controversy, was a blow to the Church, and it saddened the rest of the Bishop's life. Meanwhile, however, some good came out of the evil: discipline was established, the Synod was formally brought into being and it met for the first time on December 16th, 1875.

Mention should be made of the long journeys undertaken by Bishop Hills on the mainland of British Columbia. The story of his adventures on the Fraser River and Cariboo trails is a very interesting one, and the experiences of his clergy, Messrs. Sheepshanks, Brown, Knipe, and later Reynard, were of no commonplace character. They involved a great deal of courage, good nature and adaptability. Thus were the ministrations of the Church brought to the ever-increasing number of gold prospectors and settlers over a large area. Particular mention should be made of one of the Bishop's earliest associates, the Rev. John Sheepshanks, who came to New Westminster in August 1859, and immediately built a church which was consecrated in the following year. This building, however, was destroyed by fire in 1865, but a more permanent church dedicated to the Holy Trinity was erected, and subsequently

became the first cathedral of the Diocese of New Westminster. Sheepshanks was a man of vision, and anticipated the rise of a great city on Burrard Inlet. He accordingly acquired "a good large portion of land" on the Inlet, making the necessary payments, and providing for slight improvements. On returning to England in 1867 Mr. Sheepshanks made over the piece of land to the Bishop for the Church, begging him to continue the payment of the small annual sums necessary to maintain the ownership, anticipating that the land would become of great value. Eventually Mr. Sheepshanks became Bishop of Norwich, and in 1894 he presented his old friend Bishop Hills, who had retired from British Columbia, with the quiet benefice of Parham in Suffolk, where he died in 1895. Bishop Sheepshanks, in describing the institution of his old Bishop to the living, wrote: "When he arose from kneeling before me, I said, by way of conversation, 'Well, my dear Bishop, and what became of the piece of land which I gave you for the Church on Burrard Inlet?' The good old man positively blushed as he said, 'If I had kept that piece of land, it would have sufficed to endow the whole Diocese.' It was the very centre of the present City of Vancouver, and the Bishop had apparently let it go for tax sales!"

It was in 1879 that the huge diocese was sub-divided by the formation of the dioceses of New Westminster and Caledonia, the endowment for each diocese having been raised by Bishop Hills in England. Further sub-division has since taken place, the Diocese of Kootenay (1900) and Cariboo (1914) being taken out of the diocese of New Westminster.

The great pioneering work of Bishop Hills ended in 1892 with his resignation of the Bishopric of British Columbia, now confined to Vancouver Island and the adjacent islands. His successors were Bishops Perrin, Roper, Scriven Schofield and the writer of this article, and those succeeding him in the Diocese of New Westminster were Bishops Sillitoe, Dart, de Pencier, Sir Francis Heathcote, and the present Bishop, the Right Rev. Godfrey P. Gower.

The progress made during the years is a matter of encouragement to us today. A great cathedral has been erected in Victoria, and the extension of the Church's ministrations in the mother diocese, and elsewhere in the province, has been remarkable. This is particularly the case in the Diocese of New Westminster, now based on the populous and fast growing city of Vancouver, which in a space of sixty years has become the third largest in the Dominion. The Diocese of Kootenay has become self-supporting, and real progress is reported from all other parts of our wide-flung province. It should be mentioned that in 1914, the five dioceses in British Columbia became an Ecclesiastical Province, and in 1948, the diocese of Yukon, formerly in the province of Rupert's Land, was added.

British Columbia is perhaps the fastest developing province in Canada, and communities spring up almost over-night. Under such circumstances, it can be well understood that our chief problem is that of Church Extension, and it is taxing our resources to the uttermost. Our next most urgent problem is the supply and training of candidates for Holy Orders. Our Theological College, which is affiliated with the University of British Columbia, is an indispensable institution, but,



under present circumstances, it cannot be expected to produce a sufficiently large number of clergy for our increasing needs.

We are grateful for the goodly tradition of Bishops, Priests and people, who have handed on to us their torch of witness. Ours is a goodly heritage, and at this time, as we thank God for the inheritance of the past, we pray for renewed consecration as we give ourselves to the possibilities of tomorrow. The Centenary will be observed throughout the year, and prominent amongst the visiting speakers will be the Bishops of Durham, Chelmsford and Coventry, as well as Canon Fenton Morley, of Southwark Cathedral. The celebrations will commence with a combined diocesan service in Victoria Cathedral on Tuesday, February 24th, at 8 p.m., and there will be a great Provincial Service in Christ Church Cathedral, Vancouver, on the evening of Thursday, April 30th.

## CENTENARY IN JAPAN

THE REV. RAYMOND J. HAMMER

THE Nippon Sei Ko Kai (Japan Holy Catholic Church), which is the autonomous province of the Anglican Communion in Japan, is celebrating its centenary in April, 1959. The Archbishop of Canterbury, as well as the Presiding Bishop of the Protestant Episcopal Church of the United States and the Primate of the Anglican Church in Canada, are participating in the celebrations.

The beginnings of Christianity in Japan go back, of course, to the sixteenth century, when the mission of Francis Xavier was followed by the spectacle of a quickly mushrooming Christian Church. It included from two to three per cent of the population and numbered as its members many of the leading feudal lords of the day. Severe persecution in the seventeenth century brought the Christian movement to an end. Notices proscribing the Christian faith and imposing the death penalty on its adherents were set up throughout Japan—to be removed as late as 1873. For almost 250 years Japan was cut off from the outside world, and only vestigial remains of Christianity persisted in the devotional practices and traditions of the “secret Christians” who clung on to their faith with an amazing tenacity, when one considers the tremendous risks endangered through involvement in a *religio illicita*. (In fact, so great was the sense of loyalty that the “secret Christians” felt for those who had suffered martyrdom for the faith, that many refused to have any contact with the



Roman Church, when it was again established after the opening of the country once more to missionary activity, despite the legalizing of the Christian faith in 1873. Indeed, in remote parts of Kyushu, groups of the "secret Christians" survive up to the present day, retaining the esoteric character of their rites and festivals, which had been an essential for survival during the centuries of persecution.)

The period of seclusion came to an end with the visit of Commodore Perry's squadron in 1853, and Japan was soon forced to open her ports for foreign residents. A treaty of July, 1858, prescribed that "Americans in Japan shall be allowed the free exercise of their religion, and for this purpose shall have the right to erect suitable places of worship" and the language was interpreted as meaning the right of the foreigner to send missionaries, although the Japanese were careful to interpret the wording as only giving missionaries the right to function in the confined port areas, where foreigners had the right of residence. Roman Catholic missionaries re-entered Japan late in 1858. The next May the Reverend John Liggins, of the American Episcopal Church, landed at Nagasaki, to be followed in July by the Reverend Channing Moore Williams (later, in 1866, consecrated as Bishop of China and Japan). These two were thus the first non-Roman missionaries to enter Japan, and, as Mr. Liggins had to leave in 1860 through ill health, the establishment of the Episcopal Mission was largely due to the labours of C. M. Williams.

The Japan of 1859 was a far cry from the Japan of to-day. Centuries of isolation meant that Japan had had no contact at all with the industrial revolution which had so violently affected the west; modern science was still one of the unknowns. But the restoration of Imperial control with the reign of the Emperor Meiji from 1868 issued in a new policy, with Japan realizing that it could only survive as an independent power if it acquired the scientific technology of the west. It was this realization which brought the small Christian body into the centre of the picture. For a time, missionary progress was very slow, as long years of anti-Christian prejudice had produced ingrained suspicion. The fact that the anti-Christian laws were not as yet rescinded meant that profession of the faith could still involve disabilities. In fact, up to 1873 the combined non-Roman missionary force could muster fewer than twenty converts. The beginnings of the Meiji Period, far from encouraging the work of the missionaries, witnessed a minor persecution of the few Japanese Christians—particularly of those "secret Christians" who had aligned themselves with the Roman Church. The decade from 1873 saw a great change, as the younger Japanese were anxious to get what they could of the west, and came flocking to the missionaries, whilst the newly-established mission schools were the first to introduce the study of western science and kindred subjects. As a result, Christianity and western culture tended to go very much hand in hand—a situation that was somewhat reproduced in the recent post-war years during the Occupation, when the study of English and Christian instruction went almost hand in hand, and some enthusiastic—but not always wise—missionaries felt that baptism must be just round the corner for a man who was becoming proficient in English! The immediate success of the mission schools meant, however, that the Church did not get deep down

into Japanese society, and its impact upon the cultural pattern of Japanese life was, at best, only superficial. It was in those early days of the missionary movement that the Japanese populace as a whole put the Christian Church in the same circle of ideas as knives and forks, bread and cheese! The fact, too, that the Meiji Restoration had been, in part, achieved through the rise of Pure Shinto, which emphasized the traditions of the ancient imperial line, meant that the State, as such, would not look kindly on the growth of what could not but be regarded as an alien, Western religion, which had no roots in Japan's ancient history. The government was soon in a position to establish its own educational institutions and to send promising students abroad for study—mainly in Germany. These men found that they could easily assimilate Western scientific technology apart from the religious aspects of Western culture. The government schools, which were strictly secular in their emphasis and interpreted western philosophy in accordance with Japanese preconceptions, quickly outstripped the mission schools, whose graduates could not qualify for admission to the Imperial Universities. The new requirements of the Ministry of Education did not readily allow for religious instruction in fully accredited schools, whilst the Imperial Rescript of 1890 introduced into the curriculum of all schools the statement which became the basis of subsequent State Shinto. By 1900 the lot of the mission schools was a very unhappy one, and, with some exceptions, they came to be looked upon as second-rate or third-rate institutions. The fact that the teaching background of the mission schools was English, whilst that of the State schools was German, only strengthened the gap between the Church and the Japanese scene as a whole.<sup>1</sup>

The strength of liberal protestantism towards the turn of the century and the rise of the comparative study of religion were also factors which retarded the growth of the church. With the first impact with the west, many of the Japanese were somewhat self-conscious about the primitive character of many of their religious concepts and superstitions, but critical studies of religious phenomena in the west seemed to them to suggest that western religion was not in a position to lay claims to absoluteness or superiority.

The policy of westernization went hand in hand with a strong nationalism, and what was taken from the west was modified and assimilated to the extent where it ceased to be something different from that which was Japanese. But this would not satisfy the strict traditionalists, who have always existed—and who would have the clock put back. (Recent movements in Shinto seem to indicate that some Japanese regard this native religion with its traditional festivals and rites as the last defence of what is distinctively Japanese, if it is not to succumb completely to the west.) As a result, whilst the missionaries in the 1870's and early 1880's had hoped that the Christian movement would become a popular one, the advance has been very slow, and at the present day Christians of all denominations together number scarcely seven out of every thousand of the population. Statistics at the present day are extremely unreliable—and the total religious claims would give Japan a population of 120,000,000 in place of 92,000,000! But the following figures may be accepted as

giving some indication of the numerical strength of Christianity to-day (1959):

Protestant (including Sei Ko Kai)	..	351,237
Roman Catholic	.. ..	254,114
Orthodox	.. ..	34,659
Total of Church Members ..		<u>640,010</u>

This figure does not take into account the Non-Church movement, which was a native Japanese protest against denominational bickering and the over-western pattern of the organized churches, and whose adherents are said to number more than 50,000. The membership of the Nippon Sei Ko Kai is barely 40,000, but this makes it the third largest group of Christians after the Roman Catholics and the United Church of Christ (an amalgam of various Protestant groups), which has a total membership of 175,340. It is with the Sei Ko Kai that we shall, from now, be primarily concerned, although its life and contribution cannot be viewed out of the context of the entire Christian movement in Japan.

#### NIPPON SEI KO KAI

We have seen how the American Episcopal Church began its work in 1859. The Church of England was quick to take account of the new possibilities emerging as a result of the Meiji Restoration in 1868. The C.M.S. sent missionaries in 1869, and the S.P.G. in 1873 and, in terms of converts, the English work quickly outstripped the American, which was for long concentrated almost exclusively in Tokyo and Osaka. The Church of England in Canada, whilst working for some time through the English missionary societies, supported independent workers from 1889, so that, amongst the younger churches within the fellowship of the Anglican Communion, the Nippon Sei Ko Kai has the distinction of having with China the fact that she is the offspring of American, English (both C.M.S. and S.P.G.) and Canadian parentage. This link with Pan-Anglicanism was even more firmly established at the first Pan-Anglican Congress in 1908, when the collections at the Congress were used to establish the Central Theological College in Tokyo, which was to serve the whole Nippon Sei Ko Kai and not only one of the missions involved.<sup>2</sup>

For some time the work of the American and English missionaries was not at all correlated, and it was largely due to the statesmanship of Bishop Bickersteth, who had been appointed by the Archbishop of Canterbury to oversee the work of the C.M.S. and S.P.G. missionaries, that the Nippon Sei Ko Kai came into being as an organization at the first General Synod in 1887. Up to that time all the work had been directly under the control of the missions, but once the Church was organized no distinction was made between the work of the Church and that of the missions. The foreign missionaries were incorporated into the structure of the church, and all evangelistic advance was under the control of the Church. Looking at this from the eyes of a mid-twentieth-century Churchman all this



would appear to be very right and proper, but it was a new step forward in 1887. Yet, despite the fact that there was no technical distinction between Japanese and foreign workers, seeing that all the Bishops were foreign until the establishment of the self-supporting Dioceses of Tokyo and Osaka with Japanese Bishops in 1923, and the Church was almost entirely dependent upon funds from abroad, the seeming equality was somewhat nullified. But the unification of the organization did serve to preserve harmony within the Church during the period of anti-western reaction, which began in the eighteen-nineties. (It was not until the resignation of the foreign Bishops in 1940 and their replacement by Japanese Diocesans that the Church was to become completely autonomous—with the removal of the anomaly that American Bishops had status both in the Japanese and in the American Houses of Bishops.) It is interesting to note that this first Synod of the Nippon Sei Ko Kai anticipated the Lambeth Conference of 1920 in its appeal to the other Churches for Christian Unity.<sup>3</sup>

### ZONAL PATTERNS

Although the work of the Church and the Missions was all part of the one organization, in the subsequent evangelism it was thought advisable to act on a zonal pattern. For example, work in Kyushu and Hokkaido was the sole responsibility of C.M.S. missionaries and associated Japanese workers. S.P.G. took responsibility for the work in Kobe and Yokohama, and for much of the outreach from these two areas, and the American Church for the whole area going north from Tokyo up to the main island of Honshu, and also for the cross-country section that had Kyoto as its centre. The Canadian Mission took responsibility for the long Mid-Japan stretch from Nagoya in the south to Niigata in the north. It naturally took time before the allotted areas were occupied, and the then-existing comity of missions with other denominational groups meant that certain areas were left completely unoccupied by Anglican work.<sup>4</sup> There was, of course, a considerable overlapping of English and American work in the large cities of Tokyo and Osaka. It was only the creation of the new Dioceses of Tokyo and Osaka in 1923, which set the final pattern of work for the pre-war period, even though there was a subsequent division of the large North Tokyo Diocese. By 1928 the Diocesan structure reached its present stage—with ten Dioceses, with the American Church taking responsibility for three, the Canadian for one, the C.M.S. for two, and the S.P.G. for two—in addition to the two autonomous Japanese Dioceses. In the S.P.G. Dioceses there was a considerable amount of C.M.S. work as well.

The division of the country into ten Dioceses may have been suitable to a period when most of the financial support of the Church depended on the Mother Churches, and when direction of new work was still primarily in the hands of the missionary, but many doubt the suitability of the present divisions for the Church as it is presently constituted, when there is much duplication of work within a small compass. Many feel that organizationally the Church should be dependent on two or three strong centres, even though the actual number of Bishops be increased—with the Bishop operating not so much like a prince of the



Church, or a business manager, but following a more primitive pattern. Missionary direction in the past has also meant the introduction of parish patterns on western lines, and it is felt that this has led to a static rather than a dynamic concept of the church. This has been put in such terms as "We were given the parish instead of the church". There is also the tendency to be limited by the Diocesan structure, when it comes to thinking about the evangelistic outreach of the Church, and the present absence of country-wide strategy comes in part from this cause. In place of a consideration of the needs of the whole Church one occasionally meets with petty Diocesan rivalry, and a tenacious policy with regard to man-power, which does not readily permit of the movement of clergy from diocese to diocese.

In a small church, operating in a non-Christian country, there would seem to be particular need for an over-all direction of man-power and recruiting for the ministry, which took into account the needs of the whole Church and the future policy of the whole Church in its expansion programme. The Church would appear to be over-weighted on the organizational side, and there is an inner lack of co-ordination. As a result, many of the clergy of the Church tend to be busy attending committee meetings, many of which are redundant in the first place, and are unable to concentrate on the major tasks of the Church. There is an added psychological disadvantage, inasmuch as representation on numerous committees can give a false sense of self-importance and blind the clergy to the reality of the Church as a tiny minority in a non-Christian country. The Church begins to grow into a closed club or society instead of being a spear-head for the Kingdom, piercing into Japanese society at every point.

The structure of the Church depends on the National Council and its various standing committees, which are subject to and are elected by the triennial General Synod of the Church. Over this the Chairman of the House of Bishops (at present Bishop Michael Yashiro) presides. There are both clerical and lay delegates at the Synod, and the Committees of the National Council also include lay representatives. The committees cover General Affairs, Evangelism, Education, Publications, Finance, Social Activities, as well as Doctrinal and Liturgical Study Commissions. The Liturgical Study Commission, which was first set up at the Synod in 1950, has been working upon a Revision of the Prayer Book, parts of which are already in provisional use.

One of the urgent needs of the Church is for an effective Publications Section. Before the war, the Church had a Publishing House, but the standard of its books was not very high, and poor translations of mainly second-rate books was the order of the day. Since the war, there has been almost nothing at all, whereas the other Christian denominations in Japan have surged ahead. By comparison with other churches, it would be perhaps true to say that the members of the Nippon Sei Ko Kai are not nearly as well-instructed as they might be, and suitable magazines and literature are a vital necessity. In addition, in a country where the general level of education is high and where scholarship is much respected, it is important that the Church should be producing works of a high level, besides introducing good translations of standard Anglican classics.

General economic pressure is the primary cause of the lack, but shortsightedness is also in the picture! What money there is will be largely used up in the printing of the Revised Hymnal, which will be coming out in the Centenary Year. This was an urgent need, as the present Hymnal reflects Ancient and Modern at perhaps its most lamentable period. The Theological Magazine and Pamphlets put out from the Central Theological College, and the Annual Journal from St. Paul's University have served in part to dispel the notion that one does not look to the Sei Ko Kai for scholarship, but they are but a beginning.

### PROBLEMS OF THE MINISTRY

This article has referred to the Japanese clergy, and in fact there are now more than 250 as compared with seventy-two fifty years ago. A word is needed on the man-power situation and the training for the ministry. The early missionaries realized the need for a well-trained native ministry, and all the missions (apart from the Canadians) established theological colleges. One of the primary purposes of the establishment of the early schools was to give preliminary training for would-be ordinands. After the Colleges merged into the Central Theological College in 1911, for some time training was carried on jointly by the College and St. Paul's University, with the result that a student graduated from both College and University at the same time, the College course being recognized as qualifying for a University degree. With the post-war changes in education, which have assimilated the Japanese scheme to the American, the Central Theological College (now in a new location) has become a post-graduate College without any University links, but solely subject to the Diocesan Bishops who form the governing body. The course lasts for three years, but there are also occasional special students, graduates from the non-graduate Colleges in Kyoto or Kobe, which are not officially recognized by the Church as a whole. The instruction is largely given in Japanese, but adequate study and training does involve the ability to read in English, and some students can read German as well. The College is seeking bit by bit to take real cognizance of the practical situation in which its graduates are to work through its apologetic course in particular, but the problem of adequate communication of the eternal truth committed to us is ever-present.

Recruitment for the ministry is somewhat haphazard, and there tends to be a Diocesan recognition of a man as a candidate for the ministry before College training has tested more fully his vocation. The assignment of men also has more relationship with an opening that has occurred than with the particular gifts with which a man is endowed. By comparison with other younger churches, the Nippon Sei Ko Kai may appear to be well served with clergy, but, in many cases, they are holding down work that has been begun in the age of the missionaries, and there is the feeling that there must be a man for each church building. This creates further economic problems—with the clergy living at poverty level in many cases. The Church so far has given inadequate thought to the position of the worker-priest, or the possibility of a localized ministry exercised by non-stipendiary deacons and priests, who have received

ordination after proving their worth as laymen in the Church. It would seem to be advisable to maintain the high ratio of priests to Church members, if the full sacramental life of the Church and its true consciousness of itself as a new and living fellowship is to be maintained.

But the idea that the priest must be economically dependent upon his small congregation is a questionable one. The economic problems involved tend to smother attempts to get additional recruitments to the ministry and to turn the Church into an organization seeking to preserve the *status quo* rather than a body with a strong evangelistic outreach. In the main, the clergy are more faithful as pastors than evangelists, and at times there is the tendency to dominate the laity or, at any rate, to fail to utilize their full potential as Christians who are incarnate in the pagan society. There are numerous individual cases of self-sacrifice and devotion, and most enter the ministry with a full consciousness of the financial difficulties which they are to face. In many cases, however, the kindergarten attached to the church (and there are 125 of them) is more a means of supplementing the priest's meagre salary than a consciously thought-out method of evangelism.

Many of the Church's present problems derive from the war-situation, when the Sei Ko Kai was forcibly disbanded by the government, when a third of the churches temporarily joined in with the United Church, and when more than half the members lapsed or were temporarily lost.<sup>5</sup> Drastic inflation meant the loss of all Church endowments, and at the end of the war the Nippon Sei Ko Kai could not but look to the former mother-churches for support. There is now a vigorous drive for self-support, at the conversation level, but practical methods of implementation are not yet adopted with the resulting danger of retraction instead of an advance in faith. The Theological College, at the moment, is almost entirely dependent on gifts from abroad, and the Church is not yet in a position to take over the financial obligation in addition to the numerous other commitments—clergy salaries, new buildings, etc., etc.

### EDUCATION

One satisfying feature of the post-war scene has been the greater influence exercised by the Church's educational and social institutions. For example, St. Paul's University is no longer a minor institution without very much nation-wide significance. It now has over 8,000 students—with high academic standards and courses right up to doctorate level in Arts, Economics and Science. (It is possible, too, to take a Doctorate in Theology. As the Central Theological College is not recognized by the Education Ministry for the granting of higher degrees, because there is no undergraduate section, this is the only place where members of the Church can take courses leading to Master's and Doctor's degrees in Theology. The particular contribution of Anglican thought is incorporated into the course of studies.) Again, St. Luke's Hospital is well-known throughout Japan, and the cross over the mighty tower of the hospital is testimony to the healing mission of the Church. The edifice is a fitting testimony to the labours of the American Dr. Teusler, who began his work in 1900. But its main contribution has been through the



College of Nursing with the witness to Christian ideals in the vocation of the nurse. For a small church, the Nippon Sei Ko Kai is amazingly well served with educational institutions, hospitals, orphanages and rest homes. Even though they may not be exactly perfect, they are a witness to the wider implications of the Gospel. One could wish, however, that social activity were not always thought of in terms of a hospital or an institution. There is little consideration of the Church and society in general, and the general middle-class consciousness of Christianity in Japan tends to persist, even though there have been some post-war efforts to break away.<sup>6</sup> The Church still needs to make an impact on labour movements, the 3,000,000 outcasts in Japanese society, a relic of the feudal period, not yet integrated into Japanese society as a whole.

### THE NEED FOR LINKS

Japan as a nation is very conscious of its place in the world, and of its potential for leadership and service in south-east Asia. The Church, however, tends to suffer somewhat from isolation. Before the war, the Nippon Sei Ko Kai took responsibility for work in Formosa and Manchuria, besides Korea and Okinawa<sup>7</sup>—and also sent out missionaries to Brazil in the wake of emigrant Japanese. Generally speaking, however, the work was on behalf of Japanese nationals. As a result, the confining of Japanese to the four main islands after the war has meant the end of N.S.K.K. evangelistic work in Korea, China and Formosa. In 1951, however, the American Episcopal Church responded to an appeal from Anglican lepers in the leprosarium in a small island off the coast of Okinawa, and sent two missionaries. The work has developed under the direction of the Bishop of Honolulu, as American military control still obtains in the Ryukyu chain of islands, although there are so-called “residual rights” granted to Japan. The advance of the work has depended almost entirely on the support of clergy and theological students from the N.S.K.K., and an appeal has just been received by the Japanese Church to send a further five priests to assist in the work. Of the resident clergy on Okinawa one priest is loaned from Kobe Diocese, and other Okinawan workers have been trained at Japanese colleges or Bible schools. But, despite this gratifying development, there is need for much closer links between the Japanese Church and other Anglican Churches in South-east Asia and far more liaison between colleges, institutions and the clergy as a whole. As anti-Japanese prejudices gradually disappear, one would also wish to see the rise of Japanese missions to non-Japanese nationals in other countries.

As the Nippon Sei Ko Kai enters upon the second hundred years, there is much to be thankful for and much to learn from the past. Owing to the rescinding of the Imperial Rescript on Education during the post-war period, the Church is able to function free of the disabilities of most of the first century of its life, but it must now assail the task of infiltrating the whole of Japanese life. The Church is free to assert its message, and it is to be hoped that it will be asserted in no uncertain voice; and it is to be hoped that the experience of the church in Japan may have a message for the world-wide Church as well. But much will depend upon



approach of the Church to its mission, and the message of the Lambeth Conference of 1958, with its insistence on an integrated and planned strategy, is one to which the Church in Japan will have to pay heed.

## NOTES

<sup>1</sup> What has been said may seem to be derogatory of the whole programme of Christian education. But there was much that was of real value. Notable was the pioneer work in girls' education, and the N.S.K.K. can boast of good girls' schools in Tokyo, Osaka, Kobe and Kyoto, which are well up to the standard of government schools, and good Junior Colleges for the training of Kindergarten Teachers in Nagoya and Sendai.

<sup>2</sup> The American Church and the S.P.G. each had had Colleges in Tokyo, and the M.S. one in Osaka. The merger was witnessed to by representation of missionaries from the American Church, C.M.S. and S.P.G. on the faculty in the pre-war years. This is not strictly followed now, although present representation includes Canada as well. Representation of foreigners is now more in terms of academic needs. Old racial barriers no longer obtain; missionaries, whatever the country or society of their origin, are servants of the church as a whole.

<sup>3</sup> The choice of name "Japan Holy Catholic Church" was adopted in the hope that it would be a church in which all groups would participate, and an appeal was sent to missionaries of other denominations, but their home boards were not favourable at that time to ecumenical discussions. Enforced union during the past war has made many in the N.S.K.K. chary of discussions on church unity, but many leaders are conscious of the contribution that the N.S.K.K. must make here, and the church plays an influential part in the National Christian Council.

<sup>4</sup> Denominational comity broke down completely after the war, particularly with the advent of large numbers of "evangelical" missionaries of "fundamentalist" persuasion, who would recognize no church rights or comity agreements. The United Church, too, by its size and history has tended to think of church unity in terms of absorption and has disregarded pre-war arrangements.

<sup>5</sup> It was not till 1955 that the Church was able to return to its pre-war strength. In the immediate post-war period, owing to war-time disbandment, the Church was at a long disadvantage by comparison with the Roman Church and the United Church, which had continued unassailed during the war. Further, the tremendous influx of Lutheran missionaries after the war, working alongside a much smaller Church has given them the possibility of much greater post-war growth.

<sup>6</sup> A notable break-away from middle-class, town work has been the project at Toyosato in the midst of village communities, living at 4,500 feet in the Japanese Alps. Alongside the church there is the nursery school, the small hospital and clinic, the rural centre and library, and the agricultural project which has sought to introduce new farming methods and new crops to a poverty-stricken area. The result of the agricultural experiment has been that the prefectural authorities have themselves seen the possibilities of economic improvement.

<sup>7</sup> On Okinawa the leprosarium at Airakuen was an off-shoot of the work at Kumamoto in Kyushu, started by a C.M.S. missionary. It is noticeable that the N.S.K.K. has been foremost in its leprosy work in Japan. Although work at Kumamoto and Utsunomiya are now government responsibilities, chaplaincy work and care for untainted children is very much a church concern still.

# UGANDA—THE MINISTRY OF RECONCILIATION

THE REV. JOHN POULTON

FROM their cathedral set high above the ever-growing town of Kampala, the crowds stream out after another Ordination service. Into their ministry go another small group of deacons, including the first graduate to be ordained. His brothers have all been trained in English, and educationally are among the best so far.

At the same time there return to their ministry men now priests in the Church of Uganda, whose education has been limited. Many of them have served the Church as lay readers for many years, faithfully and devotedly. Now for the first time those village congregations that have followed them and supported them in the past will be able to receive from their hands those sacraments which Christ ordained as the signs of our reconciliation.

Both groups go out to serve in a land that sorely needs God's word of reconciliation. Few sections of the Lambeth Report are not immediately relevant to their scene. If the extremities of racial tension elsewhere seem to have been avoided in Uganda, no one who reads the vernacular Press, or who remembers the state of relationships five years ago, can be complacent about it. In a land where the Church is divided, often bitterly, right down to village level, into Roman Catholic and Anglican camps, we cannot avoid the challenge of that fact. Where home life among all sections of society is showing all the signs of disintegration and disruption that a clash of cultures brings in its wake, the Church has to ask again where and in what way the word of reconciliation can be spoken effectively.

These men, some young, and with a life before them that will undoubtedly see life changed out of all recognition, some old already, and maybe tired from the effort of coping with this always-changing picture, go out as ministers of the Word and Sacraments of God's reconciliation. Let us examine their calling in more detail.

## THE WORD OF RECONCILIATION

For them this means preaching. Let us begin with that, therefore. In one of the sections of his study *The Growth of the Church in Buganda*\* which are of obvious importance far beyond that area, John Taylor examines closely that question of the relationship of what is preached with what (through that preaching) may be the Word of God. He shows how, in the early missionary encounter in Uganda, although the "message" preached was undoubtedly a whole presentation of the

\* S.C.M. Press, 1958, chapter 14.

Christian gospel within the limits of the Moravian and Evangelican Anglican theology of the pioneers, that which was received, and upon which the early Church was founded, seems to have been the news of the transcendent God. Since that time the history of the Church in Uganda has been punctuated by a series of remarkable Missions, leading to times of renewal. At such times, of which the Diocesan Mission of 1957 was certainly another, there have been many who have said, concerning the same preaching of the Atonement and Saviourhood of Christ, "Why have we never heard this good news before?"

The answer must be that there is a difference between the message proclaimed, and the message heard.

The temptation is always, and perhaps especially so among those brought up in the tradition which is represented in the Church of Uganda, to imagine that we can measure the effectiveness of preaching in terms of the spiritual experience of the preacher. But it is too easy to say that where there is not immediately such a response, the Word of God has been rejected. Particularly among those—and they are many among the clergy to-day—involved in the Revival movement in Uganda, this whole question has to be rethought. For not only may they be tempted to apply the wrong standard as to "response" to the Word, but often they fail also to realize quite how far they themselves are now removed from the thoughts and reactions of their own people.

The same is true, naturally, of the missionary. Few of the present generation have the opportunity to be as near the people as is necessary to know (and to live) half the truths there are in John Taylor's book. Preaching is a blundering process, therefore. Almost by accident the present writer discovered what reawakened interest could happen among young people when we speak of God's purposes in creation and redemption not in the individualistic terms of the West, but in terms of man-and-woman at the heart of things.

The tragedy is that some of us, out of our ignorance of the world-view and normal reactions of the people, have to train their pastors as preachers of the Word of God! This, together with the inhibitions of our African colleagues and students, and often their ignorance of the "pagan" traditions of the people, has meant that there has never been a serious and objective study of the thinking and feeling (the natural "theology") of the people we serve. It is surely unlikely that until we are able together to make that study realistically, we shall do much to make the preached Word more relevant to the hearers. It is clear from the history which we now know of the Church in Buganda that, despite all hindrances, the Word has been received in the past. But in the present day, with these new insights into the wide gaps between real needs and the proclaimed Word, between listener and preacher, we cannot wilfully shut our eyes and expect the same mercies!

#### BIBLE STUDY

The call of the Lambeth Conference for concentration upon corporate and individual study of the Bible during the next years, is timely. But in Uganda the implementation of it is not likely to be easy.

John Taylor has suggested that the strength of many of the first African leaders of the Church lay in their sharing the task of rendering into the vernacular the Scriptures. In thus wrestling with the Word of God they found that foundation for their lives which persecution and later discouragements could not disturb.\*

From the time that the lasting and precious translation of the Luganda Bible appeared, however, it has been the common property of the Christian masses whose leaders were largely uninstructed and in any case too few to help them to understand it. There exists to-day an almost complete dearth of "secondary material", commentaries and other aids to understanding in the vernacular. Equally serious, the old system of regular monthly meetings of the village catechists for instruction and help, has faded out, and in the matter of Bible study they have become often "blind leaders of the blind".

In the case of the Revival members, there is, to be sure, a return to Bible reading. Among the more devout clergy and church teachers, similarly, the struggle to resolve its apparent contradictions, and to read the Word regularly, goes on. There has been in recent years a ready response to the sale of vernacular Bible-reading notes, which offer limited help in this respect.

But a tremendous problem remains. The tendency is to use the Bible for illustration and proof of teaching already accepted, in one way or another, rather than as a source of new knowledge and direction. Probably the small groups which, in some parts of the Diocese, began to meet together to study the Bible again at the time we were preparing for the 1957 Mission, found the material provided for them (outline studies of the theme of Salvation) a reinforcement of this subconscious way of regarding Scripture.

What is urgently required now, if the Word of reconciliation is to do its work among the Christians of Uganda, will take various forms in different sections of society. Among the more educated there would seem to be a place for courses which would study (as a starting point for an "adult" use of Scripture) what the Bible can say to us in respect of many of the more acute problems of Church and State. The limited possibilities that could be made available at present through the theological college at Mukono, and perhaps extra-mural courses arranged with Makerere College, would be greatly increased if the hopes of a Church Institute for East Africa were to be realized.

The most obviously urgent point where something might be done, however, would be in the resurrection of the old monthly training periods in the pastorates, when all the church teachers gathered together for a time of Bible study and prayer. It is doubtful whether, at this stage in the decline of Biblical studies in the Church, the clergy would be able adequately to use such opportunities for training their helpers. It means a new start back in the theological college, and "refresher courses" first for the four hundred existing clergy. That is a tall order, but it is hard to see how else it would be possible to break the present unsatisfactory position.

We are not afraid of such tasks in Uganda. The seemingly hopeless

\* Op. cit., pp. 238-242.



task of persuading the Church to take young people seriously changed overnight during the 1957 Mission into one of providing enough training and material for the many who were offering themselves to start Youth and Sunday School work. The thousands of young people who are now being reached in new ways are themselves yet one more group who demand special care in the matter of helping people to read the Bible. For them more can be done through the refresher courses in religious knowledge which have been undertaken recently, and have proved popular among teachers. More can be done also in the provision of simply written English books.

The writing of re-editing of vernacular books to help in understanding the Bible is the other obvious need if the present needs are to be met. Here it must be frankly admitted that the Church is still slow to realize the difficulties. There is a constant demand for literature of all kinds, but no answer to the question of distribution which it raises at once in the minds of those who could perhaps help to satisfy it. I believe that this is a more difficult question to answer than that of potential authors or editors. But again, it must be seen as part of the one central problem of putting into the hands of the Church the means whereby the Word can reach men and women, and be understood.

We have looked separately at preaching and Bible study, but one theme underlies both—the attempt to allow God's Word effective entry into human lives. This drives us back inevitably to the need for further study of the way men think and live in Uganda, and certainly those who train our church leaders, or who will write for the Church, must give themselves more and more to that preliminary. At this point John Taylor's study is a drastic judgment upon the Mission policy which continues to "concentrate" its members in offices and institutions.

#### THE SACRAMENTS OF RECONCILIATION

"The Anglican Church in Uganda withholds baptism from many children because of the conviction that the sacrament can properly be administered to infants only in the context of the believer's home. On account of its evangelical emphasis upon the distinction between formal, nominal adherence to the Church and effective faith evidenced in Christian living, this principle is extended to mean that only those infants can be baptized who have been born in, and are to be brought up in, a home that conforms to certain standards. The standard is supposed to be a spiritual one. Since, however, there can be no sure test of inward experience, the sacrament is made conditional on certain phenomenological qualifications. The child must be legitimate; the father, if living, must have been baptized; the parents must have been married in church; and they must still be monogamous."\*

So much for the bare facts regarding the administration of infant baptism in Uganda. Clearly it has arisen through the particular theology of the Mission concerned, and perhaps unfortunately in this respect becomes the complete contrast (among infant baptizers, at any rate) to the only other Christians on the scene. For this reason parents who value

\* Essays in Anglican Self-Criticism, article by J. V. Taylor, "The Principle of Conditional Administration of the Sacraments", p. 146.

baptism for their children at least as much as the normally unchurched in England, will be tempted to let the Roman Catholic priest "have" their children, or will try a little bribery of their own church leaders. Only a very few clergy will make exceptions to the "laws" on grounds of genuine conviction that the church here may be wrong.

The alternative to *infant* baptism, let it be said, is an unattractive course of instruction and work for the Church which may take place around the age of ten, but to this only a small proportion of those refused baptism earlier ever go.

The outcome of all this is to place stress on legalistic distinctions, and to imply some "merit" in the homes of those whose children qualify for the sacrament. We shall go on to see the same principle at work over the Holy Communion. It leads on to some radical questioning of the whole theology of the sacraments; and we may, I think, argue onwards that at the present stage in the theological progress of our Church the time has come when the more extreme positions (of which the Church of Uganda finds itself historically conditioned as one), should re-examine their practices.

It is difficult to see how many of the problems of home and family life in Uganda can be met if the Church refuses to come to grips with these theological questions, and where necessary to revise her practice, and discipline.

Courses which are being proposed for certain clergy and others as "marriage guidance counsellors"; mothers' courses in child upbringing and the problems of adolescence; a Diocese-wide campaign to encourage the pattern of home life outlined in the Lambeth Resolution 121; all these are excellent. But all who take part in such endeavours will spend much of their time answering questions concerning baptism and communion—and for all but the few they will have only the answer of almost unavoidable discipline.

*Yet those who ask the questions will be those who need the grace of God most—and know they do!*

Let us look at the position regarding Communion, then. The first and most common difficulty arises in the lives of the many who are married according to African custom, and not in church. This, in itself, is not a barrier to Communion if the parties are baptized after marriage. But in the vast majority of cases to-day, when it is baptized people who so marry, the marriage is regarded as invalid in the eyes of the Church, the adults are excommunicated and any children (called with the frankness of Africa, "children of fornication") are not able to be baptized until they willingly ask for the sacrament themselves (which, as we have seen, often means that they are never baptized at all).

It is not to be understood that these "African custom" marriages are completely "pagan". The customs are in any case observed by Christian couples who "add on" the church service, which is symbolized by the giving and receiving of the ring as the sign of the life-long exclusive vows there made. And in the actual conditions of Uganda to-day one finds that the majority of monogamous homes are of those married only by custom, whereas only about half of those married in church according to the Anglican rite still maintain their Christian standards.

Enough has been said to show that here, as with baptism, the conditions exist for infinite legalistic wrangling and "hard cases" among those who would seek admission to the Lord's Table. When to all this you add the many additional excommunications resulting from marriages between Anglican and Roman Catholic partners (neither Church accepting them without the "conversion" of the other partner), the situation becomes infinitely complicated from the point of view of canon law and the administration of the sacraments.

The challenge to all this lies in the missionary nature of the Church, and her pastoral responsibility for all men. This we cannot avoid recognizing, with a parochial system that, even stretched to the impossible physical limits of Uganda's area, involves the priest with the cure of all souls within his parish.

In these days of growing awareness of our mutual insights within the Church of England, it is not only the "catholic" who would "compel us to face the primary question whether the sacraments are meant to be safeguarded at all".\* If those new ministers of the Church of Uganda about whom we are thinking read (as they have had to in their training) Article XXV, where sacraments are said to be "certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which He doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him", they may rightly have some qualms regarding a discipline that is designed to restrict them to the converted, at least in quite the legalistic way we have examined. In days like the present, when the forces against a Christian standing firm are so severe, what right, they may well ask, has the Church to withhold the signs of God's givenness, and the means of His grace?

Of course, "there are standards to which the Church must witness—standards of truth as well as conduct; there are sins and errors which she must condemn. But it may well be that she should find some other weapon with which to fight for purity and truth, in order that her welcome to the sacraments of grace may be as unconditional and as patient as her Lord's."† In writing thus, John Taylor is well aware of the weight of tradition and prejudice that there will surely be seen whenever such opinions are advanced in Uganda. Certainly African views on the matter (however much we allow for their being but the reflection of the fission in the past) must be carefully heeded and patiently answered.

Basically the question must be fearlessly put, however, to those involved, "Is your practice one that reveals the reconciling nature of God, or is your use of the sacraments not rather an instrument of judgment and division?" It may in the end be as hard a spiritual trial to be among the few communicants who qualify, and whose children can be baptized, as to be among the discouraged Christians "outside".

#### THE MINISTRY OF RECONCILIATION

All that has gone before should show that the ministry to which those men go is no easy one. Anyone tempted to think it may be is recommended to read the whole of John Taylor's study on the Church in

\* Op. cit., p. 155.

† *Idem*, p. 156.



Buganda, supplemented perhaps by Southall and Gutkind's *Townsmen in the Making*.\*

For, in further complication of an already difficult task, we must now add on the temptations of nationalistic politics to the other disrupting influences in the life of a Ugandan Christian. Readers of Canon Max Warren's Newsletter of January, 1959, will already have some introduction to the seriousness with which this problem is being tackled by the Bishop. There is a real danger that some of the mud of "foreignness" will stick when the Church is accused of being the "white man's show". There is, in the enthusiasms of this time of waiting for an independence which no single Ugandan African doubts will come, a natural danger of inherent loyalties overcoming, at least temporarily, the exercise of more patient Christian virtues. Not least of the dangers in this connection comes when the ever-present denominational tension in Uganda seems for a time to be running parallel to political party lines. Leaders in both Churches, and State, have made their appeals there.

The problems for a Christian, ordained or lay, who wishes to display the fact that his faith does not exclude, but in fact positively includes, involvement in "the things of this world" are very great. We cannot too hardly judge those who feel that the progress of the Kingdom is likely to be better served if they limit themselves to more immediately obvious "Christian" activities. In this the majority of the clergy will give them all the lead they require.

For the priest has more on his plate already than any man can deal with properly (and far too inadequate a training to start with). The truth is that a ministry of reconciliation is only possible at a certain personal level of dealings between pastor and people. And long ago the Church of Uganda withdrew her better-trained men to the pastoral level of administration which means that (even with the supply of catechists he may still have) the pastor has no effective contact with his people.

Even, we may go on to say, if the scheme of regular and useful pastoral meetings of all staff were to be resumed, as in the pioneer days, there would still be woefully little real help given to the village Christian in his daily struggle. And yet it is just there, in *his* day-to-day decisions and victories, that the Church is slowly edging onwards (or falling away, if on balance that be the case).

The Bishops at Lambeth wished to *encourage* Provinces to consider whether, in the places where it seems most appropriate, some fresh consideration should not now be given to a "supplementary ministry".† They considered that "while the fully-trained and full-time priesthood is essential to the continuing life of the Church, there is no theological principle which forbids a suitable man from being ordained priest while continuing his lay occupation."

With such an open invitation, it is to be hoped that the Church in Uganda will seriously examine in the light of its present difficulties, the whole matter of how the effective ministry of both the Word and Sacraments of God's reconciling grace can be made available to her members.

\* (East African Institute of Social Research, Kampala, Uganda.)

† Resolution 89.



Already, in a modest way, it has been shown to be possible through correspondence course methods, to prepare as Lay Readers, leaders of small local congregations, a few men whose educational and spiritual qualities were well-known. That scheme may provide the key to further developments, if (and it is a very big "if", one has to admit) the Church comes to realize in time the peril in which she stands by depriving the bulk of her members of any regular sacramental life.

In Buganda at any rate there is a living tradition of lay leadership and "house churches" from the days of the early missionaries. Still to-day, both in individual congregations where to prevent closing down altogether a layman has come forward to read the prayers on Sunday, and in the considerable lay initiative in preaching among the *balokole* of the Revival, the tradition is alive.

What, all things considered, would constitute "qualifications" for one who was to be asked to "preside" as head of a congregation, and to break the bread on the Lord's Day? The dangers of too hard or too easy an answer are apparent. The rigid appearance of thinking among the senior clergy of a "younger church" would go far to inhibit the attempt even to pose the question. But the logic of the situation in which this Church finds herself, together with the logic of the ministry to which she is committed, force us to try.

Among some, at least, of the younger clergy, and the few among the seniors, there would be the readiness to reconsider. No one could say their job to-day was enviable, maybe. Without some resolute facing of the facts this article outlines, I do not believe it will long remain even as it is now.

But our brothers step outside Namirembe Cathedral hopefully. They know from experience that they are in trust with a gospel that *does* bring reconciliation and power. In every part of the land they serve they have seen Christ at work. This is what gives them courage to face on every hand the evidences of that other power among us, undismayed.

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## BOOKS ON THE MINISTRY

The subject of recruitment and training for the Ministry is much on the fore nowadays. But the situation in this respect as it concerns the Church in this country needs to be studied in the context of that which obtains throughout the Anglican Communion. A very useful survey of the present position is provided in "Service Overseas", which is now obtainable from the Church Information Board at 6d. It incorporates the detailed report and recommendations of the Joint Committee set up by C.A.C.T.M. and the Overseas Council to examine the needs, the recruitment and the methods of training of clergy for service overseas. Another book on this subject is "The Development of the Ministry", which is a report before the sub-committee of Committee Three of the Lambeth Conference, responsible for reporting on Ministries and Manpower. This is published by the S.P.C.K. at 3/6.

# CHURCH RELATIONS IN EUROPE

CANON H. M. WADDAMS,

General Secretary of the Council on Foreign Relations

EUROPE has been called a "tired old man" in the New World. There is no doubt some truth in the description, though perhaps less than its author thinks. But, whether old or tired, Europe retains an important place in Christendom. There are some who claim that Europe is in itself a Christian entity, but such a claim is difficult to substantiate. But all the same Europe stands still in the centre of Christendom and it is still the scene of the most fruitful and original Christian thinking.

Byzantium was in geographical Europe, but only just. The empire of which it was the centre extended its civilization all over the Near and Middle East and it permeated Russia in the North. That is one source of European Christian civilization. Rome was the centre in the West, which, by a combination of historical accident and intelligent self-aggrandisement at the expense of the East, caused the two halves of Christendom to grow apart from one another to the impoverishment of both. The sway of the Ottoman Empire in Eastern Europe merely completed a process of isolation which the Christian West had already enforced.

The ancient centres of Christianity in the East—Antioch, Alexandria and Jerusalem—were gradually worn down under Moslem rule and to-day retain only the shadow of their former glory, which included some of the most fertile theological schools of history. Russia alone remained the witness of Byzantine tradition and the Orthodox faith until, beginning with Greece in 1821, the subject Orthodox nations in Europe one by one regained their independence and liberty.

Of the traditions of ancient Christendom it is Europe which has safeguarded those which have survived. Europe is the headquarters or origin of almost all the great Churches of the world, which have been spread all over the globe through the migration of vast numbers of peoples to every corner of the earth, and through the unparalleled missionary activity of the last 150 years. Relations between the Churches of Europe must therefore always be not only of interest, but of practical meaning for Christians, wherever they may be found.

The Church of England has been interested in creating good relations with the Churches of the Continent ever since the Reformation. Before that time it was not conscious of any particular duty in that regard because it lived as a constituent part of the Church of West Europe whose policy was settled elsewhere. It is not uncommon for those considering Church relations to adopt the Reformation as their starting point, but this ought

not to be done uncritically. The divisions of Christendom date from long before the Reformation and must be traced from the great schisms of the fifth century, when the so-called Monophysites and Nestorians revolted against the hegemony of Byzantium in national uprisings. Those schisms have never been healed and are still with us to-day.

Even more important was the division between East and West which grew gradually almost unnoticed for centuries, and which was so grievously exacerbated by the deplorable behaviour of the Crusaders, so often pictured in the West as gallant knight-errants solely bent on fighting the infidel and being incredibly chivalrous to ladies in distress. East and West were seriously estranged long before 1054, yet they continued to maintain formal relations in all kinds of ways after that date, and it is impossible to date the separation exactly. This division has been the most wounding of all.

These background comments are provided to give a sense of perspective. The Reformation was not the splitting up of a united Christendom: it was the further division of a partial and unbalanced Western piece of Christendom. And if it did harm in some ways, it did a great deal of good in others. Amongst other things it gave opportunities to take new initiatives in Church relations.

### THE NINETEENTH CENTURY

It was in the last century that the modern movement for better Church relations with Churches on the Continent really began to spread. On one hand there were many co-operative efforts among evangelicals of different persuasions, such as the Bible Societies. The Church of England was active through individuals in this kind of common endeavour. On the other hand, members of the Church of England began to take an intense interest in the Orthodox Churches, and the Bishops of Gibraltar in particular made an important contribution to the building up of confidence between Anglicans and Orthodox. The Protestant Episcopal Church of the USA was also early involved in contacts with the Orthodox in Europe.

Such an article as this is not the place to give an extended account of how these activities were increased and broadened. The Vatican Council of 1870 gave a fillip to them in various ways, as did the refusal of the Pope in 1896 to recognize Anglican Orders as valid. At this time most of the liaison work with other Churches was done by enthusiastic individuals, though the Lambeth Conferences were more and more making relations with the European Churches an important part of their considerations. Even the very first Lambeth Conference of 1867 sent a message of sympathy to the Russian Orthodox Church on the death of the Metropolitan Philaret of Moscow, and there never has been a Lambeth Conference in which the subject of Church relations has not had a place.

### RECENT LAMBETH CONFERENCES

From the 1920 Lambeth Conference onward the subject of Christian unity may be said to be the most important permanent topic of discussion at Lambeth Conferences, and within this topic relations with the Churches

of Europe have bulked large. This is true of the most recent Conference, although the developments in regard to the European Churches during the last ten years have not been such as to cause any sensational publicity.

Indeed, it is not to the advantage of the proper and orderly development of Church relations that sensational results should be expected. It is sometimes said that too little progress is being made in Christian unity. But there is good reason to suppose that the danger is on the other side, namely of too much progress too quickly. That is one of the reasons why the background was sketched at the beginning of the article. It is unrealistic to think that divisions which have their origin more than 1,500 years ago can be solved in a year or two. Moreover, divisions are not cured by agreements made between the top men of the Churches concerned unless the temper of the people is such that the agreements represent something deep and abiding. After all, the function of Christian unity is that Christians should know themselves to be at one with one another and to express this unity in a proper way. If the reality does not exist, the agreements are empty of meaning.

The aim, therefore, of work for Christian unity is to provide the conditions which will help the members of the Churches concerned to grow together instead of apart, and to labour for the disappearance of prejudice and ignorance in favour of understanding and love. Conferences and discussions have an important part to play in this process, but if every conference and discussion is thought of as "negotiation" for an agreement, the Churches at the end will find themselves further away from one another than they were at the start.

This, at any rate, is the background which applies to Europe. The mentality of the Churches of Europe has been formed by more than nineteen centuries of Christian history. In other parts of the world Christians to some degree escape both the advantages and disadvantages of this historical heritage. They have a shorter Christian history and at the same time are faced with immediate problems which urgently require some kind of solution, either temporary or permanent. The European situation has to be held in balance with other parts of the Christian world.

### ROMAN CATHOLICS

For centuries individual English churchmen have had close personal relations with Roman Catholics on the Continent, especially with those in France. In his recent *magnum opus* the Dean of Winchester, Dr. Norman Sykes, has examined the correspondence which Archbishop Wake had with Roman Catholics in Paris at the beginning of the eighteenth century. It is unusual for an Archbishop of Canterbury to be personally so much involved in such activities, but not so rare for others. The nineteenth century was a period of growing estrangement between Roman Catholics and other Christians, and this continued into the present century. In recent years, however, there have been signs of change. The Malines Conversations soon after World War I made a positive contribution in spite of the opposition which they aroused. Since the beginning of World War II there has been an increasing disposition on the part of Roman Catholics, encouraged by the Pope, to regard other



Christians in a less negative manner than before. Much has been done for mutual understanding by the growing volume of prayer for Christian unity in the spirit of the late Abbé Couturier, to which the 1958 Lambeth Conference made special reference and gave specific encouragement.

It would, of course, be unrealistic to think that any kind of agreement with the Roman Catholic Church can be envisaged in the foreseeable future. But that is no reason for failing to pray for greater unity or for omitting attempts to create greater understanding and Christian love. The gift of unity can only come from God in his time and by his means: it is for us to try to do away with the obstacles which sin and ignorance put in the way of any betterment.

### THE ORTHODOX CHURCHES

It is surprising to find how many people are under the mistaken impression that Anglicans are in communion with the Orthodox. But the fact that such an impression exists is a tribute to the long and friendly relations which have been built up between the two groups of Churches and to the mutual confidence which exists between them. It would probably be fair to say that confidence on the part of the Orthodox has been based on the conviction that in no circumstances will the Anglican Churches proselytize among their people, and indeed that they will actively discourage changes of allegiance. This has been the official policy of the Church of England and other Anglican Churches for a century or more.

There have indeed been a number of cases where members of one Church or the other have found themselves isolated and completely cut off from the sacramental ministrations of their own Church. In many of these cases the other Church has offered to provide such ministrations, and has done so on the clear understanding that they were of an emergency character and did not carry any general implications of formal relations between the Churches as such. It would in fact be impossible for the Orthodox Churches to enter into any formal relations with the Anglican Churches without the authority of a Pan-Orthodox Synod authorizing them to do so. But in fact no meeting of such a Synod has been possible in this century, and there is no saying when it will be practicable.

But, short of these formal relations, the two groups, Orthodox and Anglican Churches, have close contacts and understanding, and co-operation in all kinds of ways. Since World War I and the Lambeth Appeal to All Christian People many meetings have been held with the object of spreading understanding. A number of Orthodox Churches, led by the Oecumenical Patriarchate of Constantinople, officially expressed the view that Anglican Orders were regarded as on the same level as those of any other non-Orthodox Church such as the Roman Catholic or Armenian Churches: but as the Orthodox approach the subject of Orders from a rather different angle from that common in the West, this "recognition" could not in itself be regarded as a sufficient basis for inter-communion in any full sense without agreement on matters of faith and tradition.

In 1931, as a result of discussions held at the 1930 Lambeth Conference,

a Joint Theological Commission of Anglicans and Orthodox met to discuss dogmatic questions; it issued an encouraging report, though there were some important topics which it did not have time to discuss. No further meetings of this Commission were held before World War II, but in 1956 theological discussions were held in Moscow between theologians of the Russian Orthodox Church and of the Church of England. As the Russians had been absent from the 1931 talks, this conference brought them into the same position as the other Orthodox Churches in this regard. Informal talks which took place at the time of the Lambeth Conference last year give hope that the 1931 discussions may be resumed with rather fuller representation on the Orthodox side.

#### LUTHERANS

The Lutheran Churches of the Continent have always been of interest to Anglicans, especially those in Scandinavia, where their relation to the State has many parallels with that of the Church of England. The fact that the apostolic succession was retained in Sweden at the time of the Reformation was of special interest, since this removed an obstacle to closer relations. Finland was part of the Church of Sweden at that time and had also retained an uninterrupted manual succession, but had lost it by force of political circumstances in the nineteenth century. The Lambeth Conference of 1920 paid particular attention to the Church of Sweden, and considered a report about it. As a result the Conference recognized the priesthood of the Swedish Church as being quite satisfactory from the Anglican point of view and recommended the admission of Swedish communicants to Anglican sacraments, and one or two other steps.

As a result of this the Swedish Bishops responded in like manner, and on a number of occasions Anglican Bishops have taken part in Swedish consecrations of Bishops and vice versa. Moreover, it became common practice for Anglicans to receive communion at Swedish Communion Services. But it should be noted that all this proceeded without any kind of formal authorization on the part of the Church of England, which had never considered relations with the Church of Sweden in its Convocations. There was therefore no official warrant as far as the Church of England was concerned.

Meanwhile conversations had been opened with the Church of Finland, as a result of which it was recommended that Finnish communicants should in certain circumstances be admitted to communion in the Church of England and that Anglican Bishops should take part in Finnish consecrations with the evident intention of restoring to the Finnish Church the apostolic succession which it had lost through no fault of its own. These recommendations were approved by the Convocations in 1936. After World War II, as a result of talks with the Churches of Denmark, Norway and Iceland, their communicants were also admitted in case of need to communion in the Church of England. No agreement was reached on the subject of sharing in episcopal consecrations since the Churches in question are by no means convinced that the apostolic succession, in the sense that some Anglicans maintain it, is either necessary or desirable. And it is important to note that neither the Church

of Sweden nor the Church of Finland consider the tactual succession of episcopal consecration to be of any great importance.

The official situation in regard to these Northern Churches is therefore more or less the same. Communicant members of all of them may be admitted to communion in the Church of England, but there is no other formal agreement. Much interest has recently been aroused by the decision of the Church of Sweden that women may be ordained priests. It would seem likely that the ordination of women as priests would discourage further developments of formal relations with the Northern Churches on the part of the Anglican Churches in their present mood. But it need not affect the present formal relations with Sweden, for the Danish Church resolutions, for example, were approved by Convocation after women had been ordained in that Church, and they do not differ except in a minor degree from those concerning the Church of Sweden.

With other Lutheran Churches, especially those in Germany, the Church of England has had close and friendly relations more particularly since the rise of the Nazi régime and the persecution of the Church which that brought. After World War II contacts became very close in the British Zone of Occupation in Germany, where the British Churches did much relief work and gave considerable assistance in helping the Churches to re-establish themselves. Before the last war, conversations were also held with the Churches of Latvia and Estonia (1936 and 1938) with results similar to those with the Finns. It is only now becoming possible again to have contacts with those Churches in their home lands, though very many of their members now live in the West as refugees.

#### CALVINISTS—PRESBYTERIANS—REFORMED

These three words are, of course, used to refer to the same people: they are alternative names. On the continent of Europe the Anglican Churches have had friendly relations with Reformed Churches without any particular efforts being made towards formal talks. Informal theological discussions take place from time to time with groups of Reformed theologians as with Lutherans. In recent years, however, the Reformed Church of Holland, the largest on the Continent, asked the Archbishop of Canterbury to appoint theologians to enter upon general discussions, not of relations between the Churches, but of theological topics of common interest. These talks were reported to the Lambeth Conference, which encouraged them to continue. They are of course relevant to the discussions going on in Great Britain between Anglicans and Presbyterians.

#### OLD CATHOLICS

The Old Catholic Churches are the only Churches in Europe with which a formal agreement has been reached resulting in full communion between them and the Church of England. Most of the other Anglican Churches throughout the world have also accepted the agreement. The Old Catholics are a small group, but are of particular interest as representing a form of Catholicism in an independent and non-Roman kind.



There is little to say about recent developments except that means are being explored of making the full communion between the Churches more fully expressed in practice in Holland, especially in the problem of ministering to Dutch-speaking groups who are seeking Anglican ministrations from English chaplains there.

One important aspect of the agreement with the Old Catholics is that the Bonn agreement on which it is based provides a model for future relations between Anglican Churches and Churches of a different tradition where there is no attempt to achieve unity by means of constitutional identity. The Lambeth Conference of 1920 had a vision of unity as a comity of independent episcopal Churches throughout the world, entirely independent of one another in their internal structure, but fully recognizing one another's ministries and sacraments. The agreement with the Old Catholics fits into such a vision and is based on three simple principles: (a) mutual recognition of one another's catholicity and independence; (b) mutual agreement to admit one another's members to the sacraments; (c) mutual recognition that each holds all the essentials of the Christian faith but is free to keep its own devotional and liturgical practices and theological opinions on non-essential points.

#### THE IBERIAN PENINSULA

An interesting development of the 1958 Lambeth Conference has been the recognition accorded to the Spanish Reformed Episcopal Church and the Lusitanian Church of Portugal. These Churches began as independent episcopal Churches in the nineteenth century, deriving their financial support mainly from the British Isles. They are both very small but have persisted for nearly 100 years. All their episcopal ministrations have been received from an unofficial committee of Bishops of the Church of Ireland, and only for a short period did one of the Churches have a Bishop of its own. In 1958 Irish and American Bishops consecrated Bishop Molina for the Spanish Church and Bishop Fiandor for the Lusitanian Church.

The resolution of the Lambeth Conference dealing with these Churches is somewhat difficult to understand. It expresses the hope that their relation may be the same as that of the Old Catholic Churches, thus implying that at present it is not the same. It would seem self-evident that two Churches which have been receiving all their episcopal ministrations from Anglican Bishops, and which are not considered to be in schism, must be already in full communion with other Anglican Bishops, and therefore Churches, whether there has been any formal resolution or not. On the other hand they are clearly not Anglican Churches, and it is here that the Lambeth Resolution may have relevance: it perhaps means that the Lambeth Conference wants to regard these two Churches like the Old Catholics, as non-Anglican Churches with which the Anglican Churches are in full communion. It would appear that this is already the case, but if these Churches were themselves to come to an agreement with the Old Catholics to be in full communion with them, that would put the matter beyond any cavil.



## CHURCH RELATIONS IN EUROPE

### THE CHURCH OF ENGLAND'S PART

In all these various contacts and relations with Churches on the Continent of Europe the Church of England has played the leading part. That is quite natural and proper, as it is the Church which is primarily concerned with this area for geographical reasons. But in doing so it has been acting in the context of the Anglican Communion: it reports to the Lambeth Conferences and other Anglican Churches take up the same questions as and when convenient. But many European problems have now become world-wide. The immense emigrations from Europe since World War II have meant that thousands of Orthodox, Lutherans and others have swelled the ranks of their co-religionists in the countries of the West, and Christians in some of those countries, including England, and for the first time that they have substantial bodies of Christians of these traditions living cheek by jowl with themselves. North America—an area where practical relations will have to be worked out on the ground, and more and more the interconnected nature of all efforts towards Christian unity becomes apparent. Anglicans need to act more together in this whole field, and not leave local initiative only to the Church.

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### EDUCATION CONFERENCE

Ever since the Lambeth Conference of 1948 the Church Assembly Overseas Council has arranged annual conferences on subjects of interest to educationalists in this country and overseas, and these have been greatly valued by all who have participated in them. The conference for 1959 is to take place at Lincoln Training College from September 1st to 5th and it will examine some of the problems facing the Christian teacher in educating children whose environment is largely untouched by Christian influence. The Chairman will be the Reverend A. J. Brewett, who is Editor of the *World Christian Digest*. Speakers will include Mr. Harry Blamires, lecturer at King Alfred's College, Winchester, who is also well known as an author; the Principal of Tyndale House School in Srinagar, Kashmir—the Reverend V. K. Johnson; the Vice-Principal of Lincoln, Miss M. Oliver, who taught under the Iraqi Government in Baghdad; and Mr. C. R. Hensman, formerly of Colombo and now Assistant Secretary of the Overseas Council. Full details of the Conference can be obtained from the Overseas Council, Church House, Dean's Yard, S.W.1.

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## EDITORIAL

**D**URING the last year we have had many opportunities of studying the Lambeth Conference Report in the light of the situation of the Church in Britain. But its highlights and priorities may appear differently when considered by a Church in a context markedly different from that of our own. The Reverend Brian Harvey, in this number of the REVIEW, helps us to examine the Report afresh from the point of view of India. Similarly in his report on the Province of the West Indies, Archbishop Knight throws into sharp relief some of the Conference's discussions, not least those concerning manpower. The provision of Christian literature was another subject given close attention at Lambeth, and we are grateful to the Reverend Claude de Mestral for a comprehensive and factual assessment of this work in the African field. Finally, in his review of the Reverend J. Spencer Trimingham's "Islam in West Africa", Dr. Montgomery Watt presents some reflections on the spread of Islam.

One of the functions of a journal such as the EAST AND WEST REVIEW could be that of reporting on and conveying the experience of the Church in one part of the world so that its insights might be made available for use where applicable elsewhere. On a recent tour of British Columbia, the Editor was frequently asked for information about developments in this country with regard to broadcasting and television, and similar enquiries are often made by correspondents as well as by visitors to this country. There is much of interest and value to report from many parts of the Commonwealth and from the U.S.A. in this field of evangelism and education through the mass-media, and we could be glad to hear from overseas correspondents with experience in this work. Not many books on this subject have appeared as yet, but we would note particularly two by the Reverend Malcolm Boyd: "Crisis in Communication" A Christian Examination of the Mass Media (Seabury Press and S.P.C.K., 10/6, 1957) and "Christ and Celebrity Gods" with especial reference to religion in films (Seabury Press, n.p. 1958).

# "LAMBETH CALLING INDIA"

BRIAN HARVEY\*

ONE feels like starting with the note that the Church of India cannot be held responsible for the particular views expressed in this article.

My orders are to write an article on the impact of Lambeth on the Church in India, an order somewhat comparable in my mind to asking one man to summarize briefly the reaction of the whole British army, officers and men, to a menu drafted by a French chef for a dinner of noted diplomats.

Don't let me be misunderstood. The only point of this comparison that I want to draw out is that there are many different reactions, and some places where there is likely to be no noted impact, direct, at least. For one man to summarize the situation is therefore quite impossible.

I write merely as a parish priest in charge of a semi-rural parish in the heart of India, but having some contacts with Church councils outside my parish limits and also having at hand one or two Church journals where some other people's views on Lambeth have come to light. I alone am responsible for what I think to be the impact of Lambeth on the Church in India.

## INFORMATION ABOUT LAMBETH

A very considerable number of the members of the Anglican Church did know beforehand that there was going to be a Conference of Bishops in England, and prayed for them before and during the Conference. Considerably fewer will have known what it was all about at the time, though this has been made good to some extent by accounts, in general terms, of the Conference written by our Bishops after their return, in diocesan magazines in different languages. The Encyclical letter has just recently come out in Hindi and is now on sale in this diocese of Chota Nagpur and, I presume, in other Hindi-speaking areas, too. But printing difficulties and costs have of course limited the extent to which Lambeth can be "got home" to the rank and file of the Church, and our efforts in India cannot begin to compare with the printed material published at home before, during and after Lambeth for everyone from children upwards.

## DIRECT IMPACT OF LAMBETH

Lambeth at the start directly touched India through the printed Report in English, which arrived in double-quick time and was on sale for Church members readily conversant with English, provided they were prepared to struggle with the at times difficult terminology of the Report.

Since then, the Episcopal Synod of the Church of India, Pakistan, Burma and Ceylon has taken up matters directly applicable to India; and

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Following the deliberations of that body, the matters will be brought before the next meeting of the General Council, Bishops, Clergy and Laity, when they meet at the end of 1959 in Calcutta.

On the interdenominational front, it is clear from, e.g., articles in journals that many educated non-Anglicans have been studying the Report, inevitably with special interest in what Lambeth has had to say about the scheme of Church Union in Ceylon and the Plan of Church Union for North India and Pakistan.

One presumes, but this is a guess, that in English-speaking theological colleges the Report will be used from time to time by lecturers on the Bible and Liturgiology when teaching present trends in theological thinking on these two subjects, both of which figure largely in the Conference's deliberations, and of which the reports give considerable information and guidance on a right understanding of the Bible and Prayer Book worship.

The Christian Home Movement, Mothers' Unions and such like societies, and also with more particular reference Family Planning committees, where they exist in Churches, will no doubt make use of the Report which deals with the Family in Contemporary Society.

I am not aware of any specifically Church bodies which concern themselves directly with international conflicts and therefore could benefit from Lambeth's findings on this matter; but they will be read by many people, and possibly be the first thing which any non-Christian might turn to, if a report came into his hand, in his desire to find out what the Christians are really saying about world conflicts. One hopes it will be read seriously by such people, and not used to be twisted by misunderstanding, deliberate or otherwise, at the hands of people who promote anti-Christian activities. They are not numerous, but they can sometimes be very vocal.

#### PARTICULAR POINTS OF IMPACT

Now let us turn and see what matters in the Report, if they "get home" to the Indian Church, can be expected to have a direct impact on the life of the Church. The simplest plan from now on, therefore, is to take the subjects of the Report in their order and say something about each.

I had better repeat again here that what is about to be said is very much the conclusion of one priest of the Church of India. Some of these things can only be written in terms of hope, while others, having more concrete information behind them, are nearer the realm of actuality.

#### THE HOLY BIBLE

Speaking generally, the Bible is well read in India. In our own diocese, where literacy is about 30 per cent, there is a good tradition in many families of daily Bible reading. Bibles are always being wanted, not merely New Testaments, and as Bibles are always in short demand, much desire is left unsatisfied.

Many non-Christians scattered throughout the country also read the Bible, and say they benefit by it.

With what presuppositions the Bible is read I find it extremely hard to say. I should say there is a large amount of what can only be called subconscious literalism. I have found this in talks with college students, when I have on occasion given some post-critical interpretation of a passage. I call it "subconscious" literalism, because it is not a deliberately cultivated doctrinaire literalism, but just the simplest approach to bring to the scriptures, especially when commentaries are few and far between. The ordinary layman, if he uses aids to Bible study, more often uses something like the B.R.F. (in English or Hindi in this part of the world), or some booklets of selected Bible passages from which some direct devotional or practical application is drawn and pointed.

There is little knowledge of the make-up of the Bible, how it came to be written; and in schools precious little is learnt or even taught about the perspective of history, so that it would be quite possible for a boy or girl to produce the theory that a person like Moses was the uncle of Jesus Christ.

Still, the Bible is used, in and out of church, and is loved. But one sad consequence of the lack of an understanding of how we got the Scriptures and how they should be interpreted, is that among the average middle literate level of Christians, sects like the Seventh Day Adventists or the various types of Pentecostals, can wreak havoc, when they come along with a clear-cut and consistent, if in our opinion twisted, interpretation of the Bible. Their expositions, because they draw directly, verse by verse, matters from Scripture, have a ready appeal, but the people have no idea how to answer the apparently unassailable conclusions to which they are carefully drawn. As the Lambeth Report notes, in an age seeking for authority, people turn to the Bible and find all sorts of interpretations in it. In this area, sects come along and find the interpretations for people, and because it's "out of the Bible," no matter how extracted, they fall prey to the fables of these preachers.

One result here is that we spend far more time counteracting these heretics than, for instance, dealing with the problems of the relation of religion and science, or the information about evolution as it affects our understanding of the beginning of the Bible.

Not that the latter problem is unopened. It is, but I should say almost entirely among the many young students suddenly taking up science in our colleges. I don't personally think this question will loom half so large as it did years ago in the West, and can be more easily and constructively dealt with. Science's so-called attacks on Scripture are not half so dangerous as the heretical twists given to scripture and promulgated here, there and everywhere, and far more among people already Christian, than in new unevangelized areas. For, let it be said, these sects concentrate on Christians and not on converting the unconverted. A sad comment on their type of evangelistic zeal.

The gap in point of view between the age of Scripture and our own, noted in the Lambeth Report, is not a quarter so wide as it is in the West. It has often been pointed out before that the civilizations of the world of our Lord's day and at least the less sophisticated parts of India and the East in general today are in many respects similar, the nearness to the soil, the importance of water-wells, harvest operations, etc., being only a

few obvious items. The Biblical world is much more readily understood here than in the technological West, but how long this will remain true, I dare not prophesy.

Therefore, one conclusion which I see from the findings of Lambeth about the Bible is that the Church in India must quickly find means of giving her people, by printed or other method, some grounding in an understanding of the background of the Bible, and in as simple a manner as possible, some grasp of the way the Bible needs to be interpreted in order to get the truth and not a perversion of it.

In conclusion, Lambeth's reference to the uniqueness of Christ's Revelation is not and never can be lost on India. It is the constant claim of Christians, and constantly resented by non-Christians, in particular the Hindu. How to bridge the gap has not yet been solved, and perhaps can never be on the purely intellectual level of argument, but only will be solved when a non-Christian meets Christ face to face and realizes that there is no other.

### CHURCH UNITY AND THE CHURCH UNIVERSAL

Those in India who read the Lambeth Report will undoubtedly rejoice at the record of so many activities and conversations proceeding towards Church Unity. They are the more highly educated.

But both they and the uneducated laity have never really understood why there are different denominations. One can find an intense loyalty to one Church, of a personal kind, but little evidence that the man thus showing loyalty knows why his Church stands for what it does.

This, of course, is behind a lot of impatience that the Union of Churches is so slow in coming. It has been said so often before but must be repeated here, the Indian Christian has not been responsible for denominational divisions and they pass more often than not over his head.

So the news of union conversations in many countries other than India, and the general approval and green-light for the Ceylon Scheme and Plan for North India/Pakistan, given by Lambeth, will be most welcome.

Before saying more about these unions to come, let me say that South India will be rejoicing also at the increased recognition of the Church of South India, and the good things said about it. This can also be said of North Indian Christians, of whom the majority have been unhappy about the things which have been said about the C.S.I. since the Lambeth Conference of 1948 and the caution there shown in recognizing South India. I am not raising dead matters, merely stating the happiness of those Christians who have lived much nearer to the new C.S.I. than the Anglicans in other continents, who have had friends there, and who have possibly had to minister to C.S.I. Christians who have migrated north and sought Church ministrations from time to time.

Ceylon has, as it were, passed with distinction in the exam, and there is much rejoicing over this. The North India and Pakistan Plan passed with qualifications and these qualifications are obviously the matter under this heading which " impact " on India more forcibly than almost anything else in the Report, because they indicate changes in the proposals for union which Lambeth feels to be necessary before the Anglican



Church throughout the world can wholeheartedly accept the Church to be. The criticisms are not against the Plan as a whole or the constitution of the United Church when it is inaugurated, but about the Act of Unification of the Ministry to be held at the time of the inauguration of Union.

It is not the place here to expound in detail the changes which Lambeth thinks fit. They are highly technical, and concern clarification and simplification of the steps designed to unify the Ministry. These criticisms and suggestions have already come before the Episcopal Synod of the C.I.P.B.C., who have made a redraft of the act of Unification in accordance with the suggestions of Lambeth and are now in process of presenting their redraft to the committee concerned with negotiating Union.

Perhaps for the benefit of some readers I had better state the point at which negotiations have arrived. The present draft of the plan for Church Union in North India/Pakistan, the third, was completed at a meeting of the negotiating committee of Church representatives in April, 1957. I was present at that meeting, and at it the committee decided that they had reached a point where they could present the Plan to the separate negotiating Churches for definite decisions whether or not to enter such a Union. The printed edition of the Plan was published in various languages and sent to the various Churches, who are now in process of considering the plan itself. Our own Church will consider it in the meeting of General Council next December-January. But meanwhile, Lambeth was consulted and has made these suggestions for revision. This has, fortunately or unfortunately, led other Churches to think that they can ask for revision of other matters, and already some proposals have been sent in, and old questions reopened. At the moment it is hoped that the clarifications in the Act of Unification desired by Lambeth may be matters competent to be dealt with by the Inaugural Committee, a body which is or was about to take over from the negotiating committee when this latter committee had finished its drafting, and see the inauguration through in detail. If those concerned agree, then there are hopes that the Plan can remain and be voted on by the negotiating Churches and their constituents. If not, then it will mean reopening negotiations, reconstituting the negotiating committee and making a new and fourth revision of the Plan before proposals can go finally to the Churches.

The situation is delicate. No one wants to go into Union with difficulties unfaced, or confusions unclarified, but the negotiators who honestly thought they had devised an honourable Plan, in 1957, to suit the peculiar situation of this area, are many of them worried lest the negotiating Churches will think, not that they are being asked to decide on the present Plan, but that they are at liberty to form themselves into an examining committee and propose revisions few or more, for further negotiation.

However, I am merely stating the present situation and the difficulties involved. There the matter rests and the C.I.P.B.C., which does not want to go into Union if it can help it without the support of the whole Anglican Communion, has taken up the Lambeth matters as carefully as it can.



The Church of India will be glad of the encouragement given by Lambeth to their conversations with the Syrian Orthodox Church and the Mar Thoma Syrian Church in South India, near neighbours to us in India, and representative of the Orthodox branch of the Christian Church. Much day to day contact with members of both these Churches all over India is experienced by the Anglican Church, and when these people have no local minister to lead their worship they naturally tend to turn to the Anglican local church for worship, though they have their own rules of communicating at Anglican altars.

#### PROGRESS IN THE ANGLICAN COMMUNION

Under missionary appeal and strategy, there are many good things noted in the Lambeth Report which should be promulgated in India, e.g., that the missionary motive does not depend on feelings; that the whole Church membership is missionary and must not leave the work to the professional; that the Church must back the legitimate aspirations of peoples and nations, especially new ones; that the Church is not Western and therefore uncongenial to Eastern races, in particular those where non-Christian faiths are resurgent; that the whole Gospel must be preached and deviations counteracted; that the Church must make its voice heard before governments on matters affecting the Christian conscience; that the whole man must be converted and that the Church must learn to give systematically. These things are not unknown in India, but do need to be said more forcibly and will be so, we hope, as a result of Lambeth.

In regard to the Prayer Book, the Church of India is in the throes of full-blooded Prayer Book revision, to the extent that some people have become bewildered at the various drafts, for instance of the Eucharist, which have appeared since 1951. These drafts have admittedly been first printed in English and therefore mostly tested out in English, though they are now being brought out in various Indian languages. The proposed Prayer Book for the C.I.P.B.C. was almost in final form for presentation to the General Council before Lambeth met, and one cannot help feeling that a lot of the good advice and counsel of Lambeth has come too late to make radical amendments possible if and where needed. But the Episcopal Synod has put out a 1958-9 version of the Eucharist with a variant pattern, since Lambeth.

Lambeth has recorded its opinion that alternative rites are inadvisable in any single province as a permanent arrangement. In India, in view of the loyalty of certain people to 1622, this rite, along with whatever final revision of the Eucharist receives concurrence in General Council, and a third rite, based on Eastern Liturgical material, are all due to be included for use, and I doubt if India at the moment can live up to this idea expressed in Lambeth.

The C.I.P.B.C. has for some time had a series of O.T. lessons for use along with Epistles and Gospels, but how widely this is at the moment used, I cannot say. It certainly seems an important and profitable addition to the fullness of lections.

All that is said in the Report about Ordinals will undoubtedly be of considerable value to the C.I.P.B.C. if and when it goes into union with the other negotiating Churches.

The element of ministry called "episcopé", though certainly a puzzling term to some people who are not fluent in Greek(!), emphasized in this section has much to say that can help in the *rapprochement* between the Churches, and may, in my opinion, be of inestimable benefit in drawing many in the non-Episcopal Churches away from their thoroughly obsolete but very real fear of what is still referred to as "prelacy".

The need for special services grows apace. I have myself been asked to open with prayer a typing and shorthand school about to be started by a local Christian, and had a desperate morning, trying to be Cranmer in the twentieth century! There seems no limit to the need, a far call from the simple recognition of agricultural activities at Rogation and Harvest, of earlier times.

Prayers for the departed are a cause for disturbed thinking in India, and the C.I.P.B.C. has bent to the wishes of those who conscientiously object by very limited reference to the departed in public prayer.

About saints the Report is most helpful and I hope the C.I.P.B.C. may re-examine its Kalendar in the light of all that has been said here.

Of Ministry and Manpower the C.I.P.B.C. knows full well the difficulties of understaffing and poorly-paid clergy, or the vexed question as to how far honorary priests, or priests holding another full-time job should be used. The questions have not been answered and the scarcity exists. The educated are not yet coming forward in half the numbers needed; and, as India becomes industrialized, Bihar being a concentrated area under industrial expansion at the moment, the need for graduate priests will become more and more imperative in new towns, as they grow up round steel factories, or chemical factories or expanding collieries, and so on.

#### RECONCILING CONFLICTS

If I say very little about this section it is not because I think its material irrelevant—it is far from that—but because so much in this part of the Report is what I must rashly summarize as exhortation to the Church to be aware of and promote Christian truths about racial (and caste?) conflicts and the conflicts of power between nations.

The following in particular need to be said to the Church in India out of the Report: That the Church's work of reconciliation must be seen in the local church. Rivalry among Christians within single parishes, sometimes on grounds of race or tribal difference, sometimes simply because certain laity want power, is far from unknown. Next, the need to pray for objects and matters beyond one's own nose, so to speak, is very urgent. Thirdly, Christians in India are not always ready to take part in politics for noble reasons. Some fight shy of politics altogether, but some go in for it to promote sectional interests. A lot of constructive political thinking is still needed in the Church.

I should hazard a guess that the vast majority of Indian Christians, if they have half an idea of what an atom or hydrogen bomb may do, are dead against them and therefore against nuclear warfare. Indian state policy is, of course, stated as thoroughly against the use of any force to solve problems. This can appear in a sincere form; it can also be a hypocritical façade. But it's there and is behind a lot of thinking within India on all international problems.

What the Report has to say about specific racial conflicts will be read avidly by all sorts and conditions of people in India if they get the chance. India has an interest in Africa because their emigrants from India to Africa are involved deeply.

A little has already been said about growing industrial areas. The Church at present is struggling somewhat inadequately, due partly to lack of man-power, partly through lack of finances and partly through lack of local initiative, not always “ jumping ” quickly into new centres of population, pressing for a site for a church, and finding men for pastoral oversight. Too often an already busy priest has to take a new centre into his orbit and try to give some of his time to searching out, rounding up and welding into a congregation migrant members of the Church who have got jobs at the new site. Trade unions, though noble in origin, are more often than not the seed-beds of trouble, and they often catch otherwise well-meaning Christians into their meshes of intrigue. Communism is also among those present, though sometimes less really communist than public spokesmen lead one to believe.

### THE FAMILY

As with the previous section, so with this last part, most useful teaching and exhortation is given on innumerable matters to do with the family, and perhaps I can do no more than list the things which need facing here.

Marriage is a pretty strongly entrenched institution in India, as in most other countries, as a means of creating a social unit and fulfilling a biological function. In a country where in the less educated sections of society marriages are still more often than not arranged, there must be of necessity a considerable difference of mental approach to it on the part of any young couple, from the approach of a couple who have made their own choice of partner.

The theory of marriage as a lifelong union is well recognized, though even in the most unlikely rural quarters the words “ divorce ” and “ the court ” as a means of divorce are far from unknown. Many marriages do break down, and premarital relationships are still regrettably common.

The Church through its preaching, and through bodies like Youth movements (a relative, but growing, novelty), Mothers’ Unions and Christian Home movements, has still a lot to teach and promulgate about the full sense of vocation involved in marriage for Christians.

It sometimes surprises me that migratory labour in India does not produce more broken marriages than it does, at least in the parts I know, where, especially, young men go off for some months of the year, leaving their wives at home in their village or home town with the husband’s family. But the Church here has precious little chance of being heard if it appeals to industrialists to see that married quarters are supplied for all their labour, whether skilled or unskilled.

Instruction prior to marriage is a perpetual problem where the groom as often as not arrives in the village the night before, or sometimes on the morning of, the marriage day, and I don’t profess to have yet found a way of satisfying my conscience that I am giving as much teaching as I ought, even though a sermon in the marriage service is recognized as having an important place. But I write with experience of a mostly

rural parish, and I am sure my urban brethren can do more than I manage.

Lambeth has reawakened my conscience, if nothing else, by what it has said on this point.

The C.I.P.B.C. has appointed a Family Planning Committee to see ways and means of promulgating the teaching of the Report within our Church. One can see extreme difficulties in teaching a right use of family planning techniques and in avoiding misuse outside marriage.

There are, I believe, age-old local methods of conception control, but reports on spreading teaching and methods of family planning by government workers already experimenting with this matter, chiefly on the level of population limitation, reveal great difficulties in getting couples to bother about control at all. One suspects, though exact information is extremely hard to obtain by direct asking, that marital relationships are much more spontaneous, if that is the right word, than might be found in more highly educated civilizations.

On a subject about which the East is still far behind the West, I only conclude by saying that the Church will take action as and where possible on the quite crucial importance of the stability of the family and all that this involves.

#### CONCLUSION

Lambeth 1958, even though its news and teaching cannot expect such wide publicity among the rank and file as has been possible at home, will not be neglected in the Church in India. I have tried to indicate where action is being taken, where action will, I am sure, be taken, and where action ought to be taken, though without my being able to prophesy whether it will or not.

Finally, a point I unfortunately forgot to say at the start, the Church of India was highly and rightly honoured that our Metropolitan, Dr. Mukerjee, was selected as preacher in St. Paul's Cathedral, London, on the first Sunday of the Conference.



# REPORT FROM THE WEST INDIES

## THE ARCHBISHOP OF THE WEST INDIES

**F**ROM January 15th to 22nd this year the Provincial Synod of the Church of the West Indies was meeting in Port of Spain, Trinidad, in full session with its nine Bishops present and with two clerical and two lay representatives from each of the dioceses. This may not at first sight appear to be anything extraordinary; but to us in the Caribbean it was an event of special importance because it was the very first assembly of its kind with the Synod fully constituted in all three Houses.

Ever since the Province was formed, 76 years ago, there has been provision in the Constitution for a fully representative Synod to govern its affairs; but until this present year the geographical and economic difficulties involved were too great to allow advantage to be taken of it. Indeed, the Article itself reflected the realization of these difficulties and enacted that "Representatives of the Clergy and of the Laity shall be summoned to attend the Provincial Synod, provided that more than half of the diocesan synods containing together not less than two-thirds of the Clergy of the Province shall have assured the Primate that they are prepared to elect and send such representatives to the meeting."

The Province of the West Indies covers a large area, most of it open ocean, framed by a quadrilateral more than 2,000 nautical miles in length and about 1,000 in width, and made up of the two mainland territories of the Guianas and British Honduras together with the countless islands of the West Indies and the Bahamas. The main centres of population are now linked up by convenient air services, though many of the smaller islands can still be reached only in small boats, and only when the sea is in a co-operative mood; but until the airlines came there was practically no means of communication between them. It is recorded that when the Bishops met in 1883, nine long months elapsed between the time when the first of them set out to go to Synod and the time when the last of them reached home again. After that experience the Bishops decided henceforth to hold their meetings in either London or New York, places much more easily accessible to all of them than any point in the Caribbean; which arrangement continued until 1946, when it became possible to travel by air. And, let it be remembered that in those early years of our Provincial history not only were travelling facilities almost non-existent, but the inter-island mail services were not much better.

One can express nothing but amazement that the formation of a self-governing Province should even have been attempted under such adverse conditions; and nothing but admiration for those who had the faith and foresight, not only to make the attempt, but also to persevere to make the attempt successful. In spite of all that made common life and concerted action so difficult, the Province of the West Indies has always

been, from the very beginning, a united Province, bound together by ties of loyalty and true fellowship and remarkably free at all times from the disruptive influences of parochialism.

The enemies of Christianity charge the Church with the fault of being "reactionary". In fact, however, the Church is often well in advance of the State in the field of human endeavour. An example of this is to be found in the steps taken towards a unification of the West Indian peoples. The idea of creating a Federation of the West Indies was only recently formulated and even now it has not been fully achieved. Back in 1883, when the dioceses came together to form a self-governing province, no one was even thinking of the possibility of political federation. Up to now the politicians have not succeeded in drawing either British Guiana or British Honduras into the Federation. Whether these territories ought to join the union is a question to which I dare not publicly venture an answer, because there exists a sharp difference of opinion and feelings run high. Whether they will ultimately throw in their lot with the federated West Indian islands, and if so when, I cannot prophesy. But let it be borne in mind that the Province has always included both British Guiana and British Honduras, and that it also includes Nassau and the Bahamas, which are neither politically nor geographically part of the West Indies proper. An influential section of the Guianese population delights in finding itself on the mainland of South America and talking boastfully of its "Continental Destiny"; but neither this, nor any other expression of local patriotism or political independence, has ever weakened ecclesiastical loyalties or threatened provincial fellowship and solidarity.

Bermuda, which is on the main route of the airlines and now only a few hours away from Nassau, still maintains its old status as an extra-provincial diocese within the jurisdiction of Canterbury and so far has not shown any desire to change. Many of us continue to hope, however, that Bermuda will ultimately decide to come into the Province. We dearly wish to have Bermuda with us, believing that this would be both to Bermuda's advantage and to ours. Already we are closely drawn together with Bermuda in a cordial neighbourly relationship, as we are also with the several Missionary Districts of the Episcopal Church of the United States which exist among us in the Caribbean area. The English and American Bishops are united in personal friendship and they consult and work together at all times for the benefit of all. Twice within recent years they have all met in full Conference; and no opportunity is lost for individual visits and other personal contacts. Are we not right to look forward to the day when there will be one single jurisdiction in these parts; not an English Province nor an American Province, but an all-embracing Province of the Holy Catholic Church of the West Indies, to which all will belong?

But we must not here digress further. Let us now relate the happenings of January 1959, when the Provincial Synod met for the first time in full session, the event which was another big step forward in the development of the corporate life and work of the Church of the West Indies. It was decided to accept the invitation of the Bishop of Trinidad to hold the Synod in Port of Spain, which invitation generously included an undertaking by that diocese to provide hospitality for all the delegates,

the cost of travelling in the island, and the incidental administrative expenses of the session. This was a tremendous help and encouragement, but the difficulty remained of finding the cost of return passages by air between Trinidad and the many distant places from which the Members of Synod would have to travel, an amount of some £3,000, which in relation to our economy represented a fortune. We had, however, been carefully husbanding our slender provincial income for this purpose, and all the dioceses had been making their own strenuous efforts to raise funds. Finally those among the lay representatives who could afford to do so offered to travel at their own charges. Thus the problem was solved and all was well.

On Thursday, January 15th, we all arrived at Piarco Airport, were all duly met, warmly welcomed and hospitably accommodated. The Trinidad organization worked perfectly. There was never a hitch in the complicated arrangements; no fuss, no bother of any kind. Except for the Bishops, very few of the delegates were previously known to each other, but friendships came quickly. When members of the Church come together, they come not as strangers and foreigners but as "fellow-citizens with the saints". A meeting of church people is a family gathering. I have attended many such assemblies, all of which have been friendly, but I have never experienced anything quite so wonderful as this Provincial Synod in Trinidad. Neither in Synod nor out of it was there a single wry word spoken. There were no unpleasant incidents, no misunderstandings of any kind. Everyone wanted to be helpful and, I think, everyone contributed something of value. We found among us no bores, no obstructionists, and no riders of hobby-horses. We were men of many different racial origins, of different cultural experiences, drawn from widely separated territories, and doubtless sharply divided upon such burning political issues as that of Federation; but as members of the Church we were one. For the next week we lived and worked together as though we had known each other all our lives.

The Synod was opened with a service in the Cathedral, a very colourful occasion and carried out with that simple and impressive dignity and decorum for which the Anglican Communion is unrivalled. The Cathedral choir, the lay representatives, the clergy dressed in choir-habit, and the nine Bishops vested in cope and mitre, assembled in the Deanery garden and advanced in procession to the Great West Door (where the Dean and Chapter, in copes, were ranged to receive them), and then up the centre aisle, between the rows of worshippers who made up the vast congregation, to their places in chancel and sanctuary. The service followed its appointed order. The Archbishop delivered his charge. The Members of Synod re-formed the long processional order and retired. Group photographs were taken. After that, within half an hour we were all in our places in All Saints' Hall, ready to begin the business. There was no time to lose because a formidable agenda awaited our attention and the task had to be completed within the week at our disposal.

The three main items on the agenda were: (i) the Resolutions of the Lambeth Conference, the consideration of which was a matter of urgency and vital importance because no Resolution of Lambeth becomes effective



unless and until it is adopted by competent authority in the several self-governing Provinces of the Anglican Communion; (ii) the Provincial Canons, which needed to be amended and supplemented to provide adequately for the more closely integrated organization of the Province which has developed in recent years; and (iii) the Provincial Liturgy, composed to take the place of a local "Interim Rite" and to be the first contribution towards a full revision of the Book of Common Prayer for use in the West Indies.

(i) *The Lambeth Resolutions*: The Lambeth Resolutions were dealt with first, and with due care and attention. They were considered one by one. Some were accepted without much discussion, but many more were fully debated. Out of the 131 of them, 118 were finally adopted by the Synod. Of the resolutions adopted some won acceptance by a majority decision, but the greater number by general assent. No one, however, asked for the voting figures to be recorded and none asked for his dissent to be noted. The members all agreed in their willingness for the decisions thus taken to represent the mind of the Church of the West Indies.

The Synod's decision not to adopt certain of the resolutions does not imply any serious difference of opinion between its members and the Bishops at Lambeth, nor any significant divergence in principle or policy from that expressed in the Lambeth Report. All the resolutions in the Bible section were adopted. In the section on Church Unity, all the resolutions which embodied general principles were adopted; those rejected dealt with matters of detail. A good example of this was the decision taken on the resolutions concerning the "Scheme" in Ceylon and the "Plan" in North India and Pakistan. The Synod had no difficulty in accepting Resolution 20, endorsing generally the report of the Committee on Church Unity and "giving thanks to God for the manifest signs of the work of the Holy Spirit in the negotiations which have brought the Scheme and Plan to this stage"; but it did not feel able to commit the Province in advance to positive action on the final outcome of negotiations which were still proceeding, and for this reason did not adopt Resolutions 21-24. Resolutions 48-49 on the Scandinavian Churches were not adopted by the Synod because of certain misgivings and uncertainties which have arisen since the end of the Lambeth Conference. The Lambeth Resolution No. 18 on The Church of South India was adopted, but to be read in the context of the West Indian Synod's own resolution of 1949 on the same subject, which reads:

That this Synod of the Province of the West Indies declares that:

(a) The Church in the Province of the West Indies is not in communion with the Church of South India; and

(b) The Synod cannot form any definite judgment on the scheme as a whole or the status of particular Bishops, Priests and Deacons until the end of the 30-year period, or, alternatively, until the Constitution of the Church of South India has been amended in accord with the recommendations contained in the Lambeth Conference Report of 1948 (page 44).

All the resolutions on Progress in the Anglican Communion were



adopted except No. 84 (United Colleges), No. 88 (The Office of Deacon) and No. 91 (The Office of Reader) because these recommendations are not consistent with declared Provisional policy or local needs.

All the resolutions on the Reconciling of Conflicts between and within Nations were adopted.

Of the Resolutions on the Family in Contemporary Society, all but one (No. 115) were adopted. The Members of Synod found nothing in Resolution No. 115 to which exception could be taken *per se*, but they were afraid that it might be misread or misconstrued—particularly if it were interpreted in the context of the Report of the Lambeth Committee on the Family in relation to "Family Planning". The Synod therefore decided not to adopt this resolution but, instead, to declare its own mind on the subject by the following three resolutions which it then passed:

(1) That this Synod affirms that while God alone is the Author of all life, the responsibility for deciding upon the number of children has been laid by God upon the consciences of parents, and that such responsible parenthood, built upon obedience to the law of God and the acceptance of all the duties of marriage, requires a wise stewardship of all the resources and abilities of the family.

(2) That this Synod condemns the use of contraceptive devices (save in exceptional and abnormal cases in which it is recommended by responsible medical opinion and advice), as contrary to the law of God; and urges upon Christians the practice of discipline and self-control.

(3) That this Synod, convinced that improved living conditions are vital to the raising of moral standards, commends the efforts now being made by governments, municipal authorities, estate proprietors and others, to provide more and better homes for the people under their care, and urges that such housing programmes be accelerated and extended with the determination to ensure, as soon as possible, the provision of decent living conditions for all.

(ii) *The Provincial Canons*: The Synod then addressed itself to a consideration of various amendments and additions to the Provincial Canons. As the canons dealt entirely with domestic matters, the details will not be of any interest to the general reader. It may be of interest, however, that the first canons of the Province were enacted in 1883 and became operative five years later. Since then there have been a number of changes made, and the last revision (previous to 1959) was made in 1930. The new canons were the result of seven years' work. The first draft was made by Bishop Newnham Davis, who was at the time Bishop of Antigua, and submitted to the House of Bishops. Subsequently it was circulated to the various dioceses for their consideration, criticisms and suggestions; worked over several times by the Provincial Registrar; again submitted to the House of Bishops in 1956; and approved by their Lordships for presentation to the full Synod in 1959. This long and careful preparation did not inhibit the members of this year's full Synod from making their own improving amendments. One of these amendments arose from an unexpected solicitude for Archdeacons, and deleted an article which, it was feared, might detract from their venerable status and

curtail their long-cherished privileges. Archdeacons have apparently advanced in general favour and esteem since the Middle Ages!

The Synod again demonstrated its unity of mind and purpose by passing the new revised canons without a dissident, and by so doing it further strengthened that unity.

(iii) *Provincial Liturgy*: Three years ago the West Indian House of Bishops commissioned the Community of the Resurrection to draft a new Liturgy for the Province. The Community very kindly accepted this commission and entrusted the main part of the task to Fr. R. L. Wrathall, C.R., in the Priory of St. Mary Magdalen, Barbados. Fr. Wrathall had the help of his Brethren, and of several eminent scholars with whom he was in regular consultation, and as he worked he submitted his various drafts to the Bishops of the Province with whom he kept in constant touch by correspondence. The result of his work is a Liturgy which has been evaluated by one who is competent to judge as "one of the best, if not the very best yet produced anywhere in the Anglican Communion." By invitation Fr. Wrathall attended the Synod in Port of Spain to answer questions, consider with us the merit of any suggested changes in the text, and to help to perfect the work in its final shape and form.

The consideration of the Liturgy in Synod was in itself a moving and memorable experience for us all. The whole atmosphere throughout the discussions was one of reverence and deep devotion. One member afterwards described these sessions as "something between a Divinity School and a Retreat". We all tried to contribute something: we all learned much and received still more. Of course we differed on many points, sometimes fundamentally and with profound conviction; but there was never any danger of a breach of charity that might have threatened essential unity. At one stage it was suggested that a particular and difficult question should be put to the vote; but the suggestion was not pressed and the consensus of opinion was clearly against this procedure. Patiently the negotiations went on until something was found which all felt able conscientiously to accept. And what a triumph it was when, in the form finally agreed upon, the new Liturgy was adopted—by a Synod in which widely different traditions and colours of churchmanship were represented—by a *unanimous* vote! The new Liturgy will be used "permissively", as each Bishop directs for his own Diocese, for a trial period of three years, at the end of which it is hoped that, after a final revision, it will be adopted universally as the authorized Rite for the Province.

The value of a Provincial Synod, of course, far exceeds what can be achieved in business sessions. In Trinidad this year our informal discussions included many subjects of common interest and concern, and again and again we found ourselves coming back to a consideration of the most important matter of all, the challenge presented to the Church by the situation developed or now developing from the rapid political and economic progress of the Caribbean territories. I am often asked, especially by the Press, how the work of the Church is affected by the coming into being of the Federation of the West Indies and the resultant rise in temperature of West Indian Nationalism. I do not think that the work of the Church is *directly* affected at all by these events, though admittedly its mission receives a new and stronger emphasis from its place

in a new nation about to come to birth. It was, however, providential, I am sure, that the Province was already formed and self-governing before these political advances occurred. "The Church of England in the West Indies" under the jurisdiction of Canterbury might well have been suspect, but "The Church of the West Indies" suffers from no such disability in an age of self-conscious nationalism. Although they could not have realized it at the time, those who by a brave act of faith in 1883 created the Province did in fact prepare the Church for its present task.

What most affects the work of the Church today is the situation created by economic development, and the *pace* of this development. We in the West Indies are full aware of the nature of the challenge presented to us. We cannot ignore it, and we know that we dare not refuse to accept it. But how? We do not possess the resources to carry out effectively even the tasks to which we are already committed. We have fewer priests in the dioceses now than we had twenty years ago, though the population has since grown and the work has increased. In the towns and other large centres of population a single-handed priest may minister to a congregation of which more than two thousand are regular communicants. In the rural areas and small islands one priest may have a dozen or more stations separated one from another by hundreds of miles of river or open sea. In staffing we are strained almost to breaking-point. How, then, are we to answer the call of the new housing estates, which in many places are springing up to accommodate thousands of families where no one lived before; or to add to the number of mission stations by extending work to the workers gathered together around new mines or factories; or to reach out to evangelize areas opened up by improved communications? We can do none of these things unaided and we believe the local situation to be at the present time of such strategic importance that we have the right—and the duty—to call upon the whole Church to come to our assistance with all available resources of men and money.

The Church of the West Indies is making a big effort to meet its obligations and to be true to its divine commission, though, admittedly, it ought to be doing more and must try to do more to help itself. Our two theological colleges, St. Peter's Diocesan College in Jamaica, and our Provincial Codrington College in Barbados, both have more ordinands now in training than ever before. Local financial support for the maintenance and extension of the work of the Church has, within the past twenty years, increased fourfold. Every individual church member is expected to subscribe not less than 14s. 6d. a year in dues in addition to whatever he may put in the plate on Sunday or give in freewill offerings. The same unity of purpose which characterized our recent Synod and enabled us to come to a common mind on the Lambeth Resolutions, the new Canons and the Liturgy, operates in helping to solve the practical problems of every day. When a Chaplain was required for the University, Jamaica spared one of its best priests for the job and all the dioceses shared the cost of maintaining him. In 1956, when the amount provided by the West Indies Appeal came to be distributed, Trinidad would accept nothing at all (not because it did not need help but because the needs of the other dioceses were greater); and without hesitation and by common consent the other members of the House of Bishops gave to Guiana

nearly half the total sum available because they recognized its special needs. Whatever weaknesses there may be in the Church of the West Indies, none of them arise from local rivalries.

We have received, and continue to receive, generous financial help from many sources; but if we are to meet the challenge effectively we shall need much more, at least for the next few critical years. Our earnest call for priests has not gone unanswered, but our needs in this respect have not yet been met. For some time to come we must continue to rely upon a supply of priests from home to supplement our local supply. Our urgent need is still for priests—young, strong and celibate (if such still exist!)—to work in the tougher places where the amenities of life are few and the comforts still fewer. The Rupununi District in British Guiana has been without a resident priest now for seven years. From some of the out-islands in the Bahamas comes the insistent call for the Sacraments, which cannot be answered because there is no one to send. The scientists tell us that “Nature abhors a vacuum”, and already in some of these neglected places we see the forces of materialism gaining a firm foothold, or strange sects establishing themselves to pervert the minds of God’s people. The note of urgency already sounded in the West Indies is now being amplified by political developments. The Federation means that a new nation is coming to birth, a nation destined to grow into a self-governing Dominion within the Commonwealth. Will it be a *Christian* nation? It can be; and shows promise of so becoming. But the next few years will be critical. Above all, and dwarfing all other considerations, at our Provincial Synod last January was the consciousness of the great opportunity now offered to the Church of the West Indies, an opportunity which must be seized at once or lost for ever, a golden opportunity that will not wait.



# CHRISTIAN LITERATURE IN AFRICA

CLAUDE DE MESTRAL\*

"This is us: Africa speaking to Africa and to the world. . . . Here are the dreams about the great things that we will yet do; the long dictionary words and the colourful regalia with which we swathe our bodies; this is us . . .

"Here, Africans are creating out of English a language that thinks in actions, using words that dart back and forth on quick-moving feet, virile, earthy, garrulous. . . . Somewhere or other on the continent there is a new civilization beginning to appear, a new African culture—there are traces of it there . . ."

**T**HUS writes Can Themba, journalist and author, on the staff of *Drum*, of Johannesburg, in his preface to *Darkness and Light*, an anthology of writings by African authors, compiled by Peggy Rutherford, published jointly by the *Faith Press* and *Drum* publications. If such an anthology is the first yet to appear in English, four do exist in German. In Paris, since 1947, there exists also a unique review, *Présence Africaine*, entirely edited by African writers, and the same group has held two congresses of African writers and artists—in La Sorbonne, in 1956, and at Rome, in April of this year. More and more people are beginning to realize that the great continent has produced a host of young and able writers. Both the *Atlantic Monthly* in New York, and the *Twentieth Century* in London, have consecrated their April 1959's issues to Africa, making extensive use of contributions by African writers.

It is probably less known that *African Christian writers exist*, that there are many important Protestant illustrated monthlies, in English, French and many vernacular languages. Today the two outstanding Christian writers are Peter Abrahams and Abbé Alexis Kagame. The former, born in the slums of Johannesburg, spoke at the Silver Jubilee Dinner of the International Committee on Christian Literature for Africa, on October 8th, 1955: "In 1929, when your Committee was formed, I was ten and could not read. A year later I learned to read and write, poorly, and picked up all sorts of newspapers—that was all there was to read. A few years later I was fortunate enough to get into a missionary college, and was taught not only to read and write, but also most of what I know about what is good literature. And in the process of "educating" me, the missionaries taught me a new set of values. . . ." Peter Abrahams is well known for his books *Tell Freedom*, *Mine Boy*, *Return to Goli*, *A Wreath for Udamo*, etc. . . . This year Abbé Alexis Kagame, of Ruanda-Urundi, won the Margaret Wrong Memorial Prize and Medal for his two-volume history of the work of Léopold II and Cardinal Laviverie in Central Africa, his *Divine Pastorale* and *La Philosophie Bantu-Ruandaise de l'Etre*. Among the regular contributors to periodicals, Pasteur Josué

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Danho, of Ivory Coast, Isabel Freitas of Léopoldville, and the Rev. Bolarin of Nigeria, have revealed themselves as very able writers. A most outstanding book is *Des Prêtres Noirs s'interrogent* (African priests ask themselves questions), Paris 1956; nothing comparable has yet come out of the Protestant Church, though.

### EARLY CHRISTIAN WRITINGS IN AFRICA

Until the arrival of the missionaries, African culture—if we exclude Ethiopia and Madagascar, and the Islamic population—did not know or use the written word. Yet these peoples certainly had a culture of their own. We can gather it, among other sources, from their large collections of proverbs, expressing, summing up much wisdom into clear and brief sentences. It is quite false, thus, to speak of Africans being, before the arrival of the whites, “in many ways more backward than the Stone Age”, as a very prominent settler from East Africa rather foolishly declared in London last year. The fact remains: Africans had no written languages.

It is mainly through the patient and unique efforts of missionaries that most African languages have been set down into writing, with dictionaries and grammars. The earliest printed works, naturally, were portions of the Bible. Thus, in Madagascar, workers of the London Missionary Society managed to set down Malagasy into a simple written form, translating *and* printing the whole Bible in seven years before being expelled by the pagan queen. It is interesting to note that, from the first, missionary societies not only set up presses—such as Lovedale, Morija, Tananarive—to print Bibles, books of worship and hymn books, but also published works by African writers. In this field Lovedale and Morija did pioneer work, making it possible for a great many African writers to see their creation in print. It is to be noted that this effort was mainly in the South. Strange to say the large development of the use of the written word by the Missions (catechisms, books or pamphlets on the Christian life, periodicals, etc.) did not result in the appearance of a host of African writers. While the number of all kinds of publications has immensely increased since 1900, most of the writing has been done by westerners, doing a great deal of straight translation. The period following the first world war began to see a new reappraisal by Missionary Societies.

Thus in 1926, at Le Zoute, in Belgium, a missionary conference studied educational work in Africa. Two main facts emerged:

- (a) The great lack of adequate literature available in Africa in all languages;
- (b) as no continental Christian Council existed in Africa, co-operation between the various bodies concerned with Christian Literature was not easy.

### I.C.C.L.A.

It was to meet this double need that I.C.C.L.A. was formed in 1929 by the joint action of missionary boards on both sides of the Atlantic, with the late Margaret Wrong as first Secretary. Its aim was to meet the

growing need for Christian books for the use of the churches, and to help the growth of good literature to keep pace with the many-sided development of life in Africa. Margaret Wrong brought unique qualities to her large task, travelling widely, encouraging Churches and Missions to engage more extensively in the field of literature, helping in the formation of such bodies as Government Publication Bureaux (with full Christian participation) in Central and East Africa. To link the various Christian bodies, help them to be better informed about the problems connected with the preparation, printing and sale of publications, she launched *Books for Africa* in 1931, of which over 4,000 copies now still go regularly, and free (thanks to the generosity of the Women's Missionary Societies in Canada), to Africa and Madagascar. With the help of missionaries she began the *African Home Library*, a collection of 150 booklets on the Bible and Christian Faith, Allegories and Stories, Family, Health and Land, Government and Industry, Countries and Customs, Science and Education. In an effort to raise the level of Christian publications she started *Listen*, an illustrated monthly, whose circulation rose to 14,000.

Missionary Boards from both sides of the Atlantic got more and more interested, and the North-American section of I.C.C.L.A. grew into the Committee on World Literacy and Christian Literature, better known as Lit-Lit, which launched Dr. Frank Laubach on his world-wide crusade for literacy. When Margaret Wrong's exuberant life and activity was cut short, in April 1948, in Uganda, at the beginning of another long journey, the cause of Christian Literature as a missionary tool was accepted. In this country the Conference of British Missionary Societies (C.B.M.S.) had its own Christian Literature Council (C.L.C.), whose average income for the years 1944-7 amounted to £4,969, while most Boards supported the literature work of their fields in various forms. A new phase could be discerned.

### THE NEXT PHASE

This coincided with the growing movement towards independence, political emancipation, matched by the gradual transformation of many former Missions into independent (if not entirely self-supporting) Churches. Improvement in means of communication, the growing awareness of an African personality—what French-speaking Africans call *la Négritude*—made it imperative to draw closer all sections of the great continent, especially among the Christians. The new Secretary (another Canadian) at home in both French and English cultures, made five journeys into Africa and Madagascar, seeking above all to draw closer all Churches and Missions in their literature work—through their Christian Councils—and, no less, trying to find out more African Christian writers. A number of inter-territorial conferences were held. All these made plain that a new emphasis was needed in publications, both for the nurture of Church members and a wider and more effective evangelism: the illustrated magazine, produced in Africa, mainly by native writers, relying more on creative work than upon translation.

## THE ILLUSTRATED MONTHLIES

In this specialized field, while members of the Christian Council of Nigeria conducted long studies and discussions, the Sudan Interior Mission made a notable contribution, by launching the *African Challenge*, now printed at 150,000 copies, sold mainly, but not only in West Africa. Suddenly the Christian message did appear on the news-stands, as interesting as most commercial monthlies, not afraid to speak of what was in every African's mind: politics, the Lobolo, witchcraft, dancing, music, etc. A similar venture in French, *Envol* (Flight), received the full backing of I.C.C.L.A. and other bodies. It is now printed at Léopoldville, and has branched out into three vernacular monthlies, making use of the same cover, while another Congolese magazine, *Neno La Imani*, sells now over 30,000 copies, even reaching into Tanganyika. In Madagascar, after long discussions in the joint literature committee, the Lutheran Churches, representing over half of the Protestant body—a larger group than the Roman Catholics—gave up its own monthly to join with the other Churches in launching *Fanasian*, a weekly Protestant newspaper, that is making a solid impact in this island, which has now attained independent status within the French Union.

There are some people who regret these illustrated monthlies: they are always costly, need continued support, and weaken denominational barriers. Such critics seldom inquire how many Christian similar ventures in the West are self-supporting. But now, on street corners, at railway stations, in African bookshops these periodicals can be found, and the majority of their buyers are by no means Church members. We need to visualize more clearly what is daily offered for sale in Africa and Madagascar. Contrary to what some folks believe, it is not, above all, Communistic propaganda, even if it can be found, though as yet by no means as abundantly as in India. What one finds, and *no* less in the "European" bookshops, let it be noted, is the amazing collection of sexy and horror magazines or books, exalting violence and exciting the senses. This *is* the greatest competitor for Christian publications, let us make no mistake about it.

Every year graduates hundreds of thousands of new literates: what shall they read? And what of the growing numbers of adults who master, at last, the secret of what they believe to be the key to success, the art of reading? I always remember the pitiful remark of an African from Guinea: "I've read the Gospel of Mark eleven times in my language, and am getting tired of it; I would like to read something else." All who launch literacy campaigns need to remember this—not to restrict their efforts, but to widen them, so that new literates will, like young Peter Abrahams, "learn a new set of values".

## NEW TECHNIQUE IN LITERACY

A young American Lutheran missionary in Liberia, Dr. Wesley Sadler, working among the Loma people, numbering some 30,000, has hit upon a new technique. He began by living with his family in a native village, fully sharing the life of its people, making copious notes. He probed



into the African mind—and found that all people believed in a creative god, but this god was far-distant, unconcerned with their daily life, allowing intermediary powers to harm or help them. He realized from his first literacy efforts, too, that teaching to read was not sufficient: folks had to be taught to understand what they read, had to be able to reproduce it in their own words. Otherwise they would never seek to get the real meaning of what they read, which can be quite dangerous when they read the Bible, for instance.

Upon this knowledge he prepared his first “readers”, all containing legends and stories of the Loma. This gives joy and confidence to new readers. It is only with the fourth reader that he attempts to bring his Christian message, in a 5,000 words booklet on *God our Father*, first creator establishing rules for nature as well as for human beings (when men break these rules they “sin”), a God, finally, Who has made Himself manifest to mankind. This leads up to a life of Jesus Christ in a single book (to avoid confusion often noticed when new literates were given eight booklets, often not read in their proper sequence).

Dr. Sadler has made another important discovery, too often ignored by well-meaning workers, bent solely upon “preaching the Word”: men, all over the world, need a varied diet—in reading as well as in eating. That is why, among the 95 monthly books now produced by Dr. Sadler, you will find books for fun, others about health, history, geography, travel, etc. Thus only can new literates fully grow up, relating their new faith to all aspects of their daily life. It is also important to note that, here and there, among Muslims, the Life of Jesus Christ is preceded by lives of Abraham, Moses, men of God, known and revered by them, being no less the religious heritage of Christians than of Muslims.

In June 1959 at Kitwe, in Northern Rhodesia, a new centre for literacy and for the training of African writers was be opened, thanks to Lit-Lit, with Dr. and Mrs. Sadler as directors. Each year campaigns for literacy will be also conducted in different territories. While at first training will be conducted in English, it is expected that, gradually and regularly too, French will be a medium of instruction.

#### LITERATURE COMMITTEES

During the last decade, often under the impulse of some regional literature conference, new committees have been formed, under the responsibility of the Christian Councils, or their equivalent. Some are now well established, have even an African Secretary (seconded by his church); in the Belgian Congo it has branched out into six different language committees, meeting together once a year. In Portuguese-speaking Africa the literature committees of both Angola and Mozambique, far apart, are exchanging regularly their minutes: this avoids duplication of efforts, while making it possible also to plan larger, hence cheaper editions, which in turn allows for a better presentation—always an important factor, even in Africa.

The great advantage of a literature committee, whether it serves a church or a Christian Council, is that it *brings together* all those concerned with the planning, the printing and the sale of publications. For a long while these groups have worked side by side, but not always in harmony.

Presses and bookshops have usually come into being through the initiative of an energetic individual, or by a special grant of a home Board. Each has soon realized that it could not expect any grant to cover up any eventual deficit—it had to make a profit! And so it has. Hence the large printing of school books, the branching into commercial printing; the addition of stationery, typewriters, photographic apparatus in the bookshops. These have been generous too; thus in Nigeria one group of bookshops contributes over £7,000 a year to its Church's work, while more than a press has long financed a mission field . . . until it had to buy new machinery!

Now that most of these ventures are passing into the hands of the new Churches, friction often comes to the fore. Pastors complain that bookshops and presses are just "traders", while managers complain that pastors and their congregations do not help them. (I know of one bookshop which is owed £2,000 by the churches of its district.) Until *all* concerned in the various aspects of Christian publications are brought together no lasting solution can be found to misunderstandings. Wherever they are functioning well the Literature Committees have greatly improved difficult tensions. This pooling of ideas and efforts can both enrich and deepen the Christian enterprise, so that publications become really an arm of the Church in its growth and its outreach among the non-Christians . . . everywhere the large majority, let us not forget it.

#### SEARCH FOR AFRICAN WRITERS

Not long ago the editor of *Envol* said: "The African is not listening to the white man today." Certainly what happens in South and Central Africa makes it more and more difficult. Yet, if we do remember what we said about African culture, its special character, we must realize that just as a book written even in excellent English by a Chinese is less likely to be a best seller in Great Britain than the work of a British-born writer—so too, in Africa and Madagascar we need, desperately, native-born authors. The whole movement towards independence, towards Pan-Africanism, is accentuating this in the political field. No less must the Christian enterprise remember it when it tries to reach the African or the Malagasy minds.

In every large city one finds newspapers' or magazines' staff almost entirely African, sometimes from the top editor to the youngest reporter. But it is not yet the case in the Christian editorial offices. It is true that the new monthlies are finding some outstanding writers, men *and* women, with real literary and thinking abilities. But the search must go on, far more intensely than ever, if we really want to see Christianity no more labelled as an importation of the West, a foreign element—as Muslims, Witnesses of Jehovah and the Separatist Churches say openly. This, of course, can also be the means of enlisting, far more seriously than ever, the *laymen* in the service of the Church. Preparation for the ministry is not the best means of mastering the art of writing, or the knowledge necessary to run an efficient bookshop or press! It did happen in the early stages of missionary work, and no one denies the invaluable contribution made, even now, by gifted missionaries. But in view of the grave shortage of clergy, as well as of our deepened understanding of the

laity, it is certainly imperative that in Africa and Madagascar the majority of Christian writers be found among the membership of the Churches.

#### NEW RESPONSIBILITY FOR CHURCH LEADERS

Due to the rapid recent development of the various literature committees, the Christian Councils, and the appearance of a growing number of real Churches, the leadership for the task of publication passes from the West to the hands of the African and Malagasy Church leaders. They are the best placed to see to it that publications become an integral part of the life of their Church, not just the fancy of some enthusiastic person. This is no easy matter.

Even now these new Churches are loaded with much administrative affairs, with "business", that has to be gone through in synods; funds are seldom adequate; the shortage of ordained men militates against anyone being set aside for any "specialized ministry". How can you expect an already overworked pastor or evangelist, possessor of very few books, to become the live organizer of the sale of essential literature in every preaching centre? Again, this points out, clearly, to a far larger use of laymen—and lay *women*, for we must not forget that in many parts of Africa most of the retail trade is in the hands of women!

But it is no less essential that Church leaders in Africa and Madagascar show not only an "interest" in publications, but transform it into effective and sustained action. This is a long-range effort, that will still demand gentle but constant suggestions from home base Secretaries—who have still to learn in this field and have not always included literature among their concerns when travelling overseas. From June 30th, 1958, I.C.C.L.A. is no more, having placed most of its responsibilities, and its planning, into the hands of the Christian Literature Committees of the Christian Councils. From London the C.L.C. will still edit *Books for Africa*, prepare the monthly service of articles and illustrations *African Features*, and deal—in co-operation with North America and the Continent—with annual grants for joint publication projects. Some may regret it, and say that it is premature. I do not believe it.

When so many territories are attaining self-government it is no less essential that the Church in Africa and Madagascar reach quickly, and everywhere, the same status. Only thus can there be a true growth of the Christian Church, rooted in its native background, while it also remains in regular contact with the universal Church, as most leaders want it. This was certainly clear at the First All-Africa (and Madagascar) Protestant Church Conference, held at Ibadan in January, 1958. The Churches of Africa and Madagascar already possess far more resources, guidance, libraries, etc., than were available to the elders to whom the Apostles entrusted the fate of the new little preaching groups, formed during their journeys. Yet it is out of such congregations that Christianity conquered the Roman Empire. We need have no fear and can trust them. It will also greatly depend upon whether white Christians still working in Africa, side by side with the Christian leaders, usually as advisers, can prove to be even better friends, true colleagues, than they were good tutors in the past. I don't think that we may have very much more time to prove it.

And the Church leaders overseas are very conscious of the need for

united Christian—not denominational—action. As Canon M. Warren reported in his May *C.M.S. News-Letter*, an African, speaking at a clerical meeting in Nigeria, about Church Union, read these words from the *Daily Times*: “The proposal to unite the Protestant Churches in Nigeria is not only desirable but very necessary at this time of the country’s development.” We need to be fully conscious of this strong inner longing for greater unity, for a more evident proof of “Christian” witnessing in Africa and Madagascar, especially in the present time of tensions and conflicts.

### CONCLUSION

There is a poem by a young Nigerian woman, Mabel Imoukhuede Lolaoso, one of the much bewildered educated class, which expresses both the crying need for Christ in Africa, and the special need to give attention to the growing gap existing between the educated youth and organized Christianity in Africa and Madagascar alike. Its existence is, in itself, a striking call for a better and more effective Christian Literature. Here it is:

Here we stand  
 infants overblown,  
 poised between two civilizations,  
 finding the balance is irksome,  
 itching for something to happen,  
 to tip us one way or the other,  
 groping in the dark for a helping hand—  
 and finding none.  
 I’m tired, O my God, I’m tired,  
 I’m tired of hanging in the middle way—  
 But where can I go?

(With acknowledgment to “*Odu*”.)

Christians know the way. How long shall we fail to make it clear to all people everywhere? In this field Christian publications have a special responsibility. This whole task rests, now, overseas, more and more upon the shoulders of the Churches, their leaders and their members. Europe and America can no more plan the path of Christian Literature overseas. Both will certainly continue to help, for the Church of Christ is one. But the leadership must now come from within Africa and Madagascar, from their sons and daughters. Doubtless they will fulfil their responsibility.



# WEST AFRICAN ISLAM\*

W. MONTGOMERY WATT†

TO most people in this country the history of Africa before about 1900 is a blank. They know a little about Livingstone, a little about the Boers and a little about Cecil Rhodes, but that is almost all. Apart from that, they probably think that for centuries the history of Africa was nothing but primitive wars under the command of Zulu chiefs or the cruelties of slave raiders operating from Zanzibar. The establishment of Ghana as an independent state in 1957 has perhaps brought to their notice the fact that a thousand years ago there was a large independent state or empire called Ghana (though it was not on the site of the present state of that name).

It comes, therefore, as a surprise to many people to learn that a great deal is known about the history of Africa for at least a thousand years. This information is gathered from many sources, from medieval travellers, many of them Muslims, and from European travellers in recent centuries. Among the books dealing with the history of West Africa in particular, two deserve special mention. One is *Caravans of the Old Sahara*, by E. W. Bovill (London, 1933), a much more scholarly work than the title suggests. The other is the excellent *Introduction to the History of West Africa*, by J. D. Fage (Cambridge, 1955). Such books, though dealing mainly with the political history of the region, cannot but give the reader an impression of how Islam has penetrated it until in some areas it has become the dominant religion. Now, in *Islam in West Africa*, by the Reverend J. Spencer Trimingham, former C.M.S. missionary in the Sudan and now Senior Lecturer in Arabic at Glasgow University, we have an extensive account of the place of the Islamic religion in the West Africa of today.

Islam began to penetrate West Africa soon after it reached North Africa in the early eighth century. If we take West Africa as the area bounded by the Sahara in the north and the Gulf of Guinea in the south, and spreading from the Atlantic in the west to beyond Lake Chad in the east, that is a region roughly three thousand miles long and one thousand broad, and in it nearly half the inhabitants are now Muslims. Along the southern coast are dense equatorial forests where there have been few converts to Islam, but in the areas of woodland, grassland and steppe to the north Islam has found many adherents, though for reasons that are not always clear some districts and some communities have been readier to accept it than others. All this raises many interesting questions of a general character.

One such question is whether West African Islam is identical with the Islam of the Arabic-speaking world or whether it ought to be reckoned a separate religion. This question cannot be answered objectively and scientifically. It is an existential question, in that the answer depends upon the views of the person who is giving the answer. French scholars,

\* J. Spencer Trimingham, *Islam in West Africa*, Oxford, Clarendon Press, 1959; pp. x, 262; 308.

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for example, have generally been infected by the view of French statesmen that Islam is an enemy of French civilization, and they have therefore tended to say that Islam is not one vast monolithic religion but that in each region it is a different religion. British scholars, on the other hand, being perhaps more sympathetic towards Islam, have been readier to admit that there is some identity between the various manifestations of this religion. At the present time it would be unrealistic for a politician not to realize that there is at least a potential political unity of all Muslims. This may not yet have appeared. Yet Muslims in West Africa are becoming interested in what is happening in the Arabic world, even if they are not ready to follow the lead of Egypt. Circumstances might arise in which this potential unity of Muslims became to a much greater extent than it is now an important political factor.

Other questions are less academic and more interesting. Why did so many West Africans accept Islam? How far does Islam guide the life of the West African Muslims? What has been the effect of the European and Western impact on West African Muslims?

In trying to answer the first question, it is useful to distinguish two stages in the growth of Islam in West Africa. The first stage lasted until about 1600. It was the result of growing trade across the Sahara Desert. This trade had begun with the introduction of the camel into North Africa in Roman times. It was a lucrative trade, because gold was plentiful in parts of West Africa, while salt was scarce. The West Africans were consequently ready to buy salt for almost its weight in gold. It was somehow or other this developing trade which made possible the growth of the large political units usually called empires. In these, merchants had an important place, and the merchants were very largely Muslims. The rulers of the empires or other states often found it convenient themselves to become Muslims. Even when this happened, however, the power of the ruler continued to be based on the old religion and the bulk of the people retained their old religion. Islam was restricted to the rulers, the merchants and perhaps one or two other small classes of people who remained distinct from the great majority.

The second stage began about 1600. Islam began to be spread by religious orders among classes other than those who had hitherto adopted it. At first there was little change in the general political structure. In the nineteenth century, however, a new phenomenon made its appearance, namely the theocratic state. A man who had a position of prominence in one of the orders would by his preaching collect round him a considerable number of followers. Then, because of some change in the situation, perhaps, he would feel called upon to enter the field of politics. He would become a political and military leader. One or two such men built up on this basis powerful states for themselves. Unlike the rulers of the earlier empires, they derived their power from their position as Islamic religious leaders. This does not mean that they always behaved as one would expect a religious leader to behave. With the growth of their power, they might become proud and oppressive. In any case, much of their power was based on slave raiding. The Islamic doctrine of the Holy War could be an excuse for raiding non-Muslim states in order to find slaves to sell to the European on the coast. The more

unscrupulous would even declare that some nominal Muslims were heretics and therefore liable to be enslaved.

From about 1880 Europeans began to settle in West Africa and to annex it. Even such theocratic states as still existed were unable to resist the power of the Europeans. Gradually they faded away and the whole of West Africa, with the possible exception of Liberia, was incorporated in the European colonial system. Perhaps the establishment of the state of Ghana in 1957 marks the beginning of a third stage in the history of West Africa.

The underlying reason for the widespread acceptance of the Islamic religion is that the old communities were breaking up. These communities were held together by the traditional ethnic religions. The Africans seem to feel deeply the need to be members of a community. One finds that the attitude of West African Muslims towards marriage is less individualistic than that of Arab Muslims, for example. Marriage is still something that concerns the family rather than merely the individual. Consequently, when circumstances led to a break-up of the old communities, they were attracted by the great community of Islam. It is not surprising that merchants were among the first to become Muslims, since, when they had to travel about for trade purposes, the ties of the old religion became very slight. The religion of Islam gave them a community almost everywhere they might travel. They also were attracted by the confidence of the Muslims in themselves and in their religion and their unshakable belief in the superiority of their Book. Coming as they did, as representatives of a superior culture, the Muslims not surprisingly attracted many converts wherever the old community was seriously disturbed.

The second phase in the expansion of Islam probably coincides with disturbances of the economy. From the late fifteenth century onwards, European traders were approaching West Africa from coastal harbours. At the same time, for a number of reasons the trade across the Sahara seems to have been declining. This meant a new orientation of West Africa towards the sea rather than towards the desert in the north. That in itself would have led to disturbances in the economy and social structure in various ways. Gradually, however, the Europeans came to trade more and more in slaves. The stronger African communities found it lucrative to capture members of weaker communities and sell them to the Europeans. The growth of the theocratic states in the nineteenth century is linked up with this economic and social change. Slave-raiding was an important source of revenue for the theocratic rulers, while at the same time the states which they created gave a certain sense of security in a world in flux.

In more recent times Islam is well placed to become a focus of anti-Western feeling because it has a great cultural tradition behind it and has in the past shown that it could stand up to Europe. Undoubtedly this influences many primitive Africans at the present time, but it is not yet clear how important this trend will be in the future. It is also interesting to notice (compare Trimingham, p. 107 ff.) how, in the attempt to fill the vacuum caused by the break-up of the ethnic religions, mystery societies have been formed. These embrace an area wider than that of



the single ethnic state. For a time they seem to manage to integrate a community, and the community thus integrated is resistant to Islam.

It is difficult to answer briefly the second question, namely how far Islam guides the lives of West African Muslims. Mr. Trimingham notes how, by permitting certain animistic practices, Islam makes it easy for animists to enter the community of Muslims. Nevertheless, it does not sanction practices which directly contradict Islamic dogma, and to other practices it always gives an Islamic interpretation. From an early stage, therefore, West African Islam is genuinely africanized and is no longer felt to be a foreign religion. Because it has a strong intellectual basis, however, in the course of time West African Muslims gradually move closer to the Islam of the heartlands.

This process of assimilation, however, is a slow one and requires several centuries. It is at this point that the further question about the effect of the European impact becomes relevant. In old-established Muslim communities the effect of the West has been slight and they have generally resisted Western influences, in much the same way as the Muslims of the Indian sub-continent were more resistant to Western influences than the Hindus. On the other hand, recently converted communities, even while continuing to call themselves and to feel themselves Muslims, have been much readier to adopt various Western attitudes. For example, they often regard religion as a private matter which concerns only the individual and not the state. It is thus very interesting to see how the European impact has had different results on different types of Muslim community. The European annexation of West Africa has, of course, greatly disturbed the traditional communal structure and it seems clear there is no future for the ethnic religions. In the years immediately ahead it looks as if Islam was in a better position to gain converts than Christianity. The situation, however, is complex and probably no one is able to say exactly what will happen.

The above reflections are based largely, though not entirely, on Mr. Trimingham's interesting book. Much of it is concerned with matters of detail, derived both from personal visits to many districts in West Africa and from an exhaustive study of what has been written about it. The complexity of the racial and social structure makes it difficult to reach general conclusions, and it is only after a thorough study such as Mr. Trimingham's that one is entitled even to make preliminary generalizations. Nevertheless, it is worth while making such an attempt, and Mr. Trimingham is to be congratulated both on his courage in setting out upon this difficult task and upon the large measure of success he has achieved. Many will look forward to the *History of Islam in West Africa* which he promises.



## EDITORIAL

**F**IVE years ago at the time of the passing of the Bantu Education Act, the Editor was privileged to visit South Africa as one of two delegates sent by the Archbishop of Canterbury and the British Council of Churches to ascertain how best the Churches of this country might be able to assist the Churches in South Africa in facing the many problems with which the provisions of the Act were likely to present them. In September 1959 the Editor will be visiting South Africa again to conduct clergy schools in three dioceses of the Province, and hopes to have an opportunity of seeing at first hand how the Church is facing the educational situation and the many other problems of the Church in South Africa which must be the subject of interest and constant prayer by fellow-Christians throughout our Anglican Communion.

The former Director of the South African Church Institute, the Reverend R. M. Jeffrey, has written for this issue of the REVIEW an interesting and comprehensive survey of this educational aspect of the Church's work in South Africa and suggests that there may be a "writing on the wall" for European education as there has been in the education of Africans and the Coloured peoples as well as in the University field.

During this year 1959-60 the Bishop of Cariboo will be acting as Principal of the Anglican Theological College at Vancouver. His Lordship's article on the Church in his diocese, which was recently visited by Her Majesty the Queen and by H.R.H. the Duke of Edinburgh, gives an indication of the magnitude of the task facing the Church in many similar parts of Canada today.

Our focus swings to the Church in another part of the Commonwealth—Australia—where the Bishop of Canberra and Goulburn gives the nation-wide setting for the recent constitutional discussions and developments.

Finally—to the Sudan. Whenever and wherever a nation goes through a time of political crisis it has become almost inevitable that there should be at least temporarily a paucity of news of the life and work of the Church lest what is reported and printed might be an embarrassment to Christians on the spot. It is very welcome therefore to have this informative report from the Bishop of the Diocese on the present situation of the Church in the Sudan.

The Church in this country has been encouraged to take its full part in "World Refugee Year" which began on June 28th 1959. The World

Council of Churches has called for "prayers, intensified action and continuing charity" on behalf of the world's estimated 45,000,000 refugees. We have also had a strong appeal to take more seriously the whole subject of "Christian Stewardship" particularly in terms of fulfilling the financial implications of our membership of the Church.

In this setting, there is a particular topicality and relevance to the appeal made to all incumbents throughout the Church of England in the form of a letter signed by the Chairman of the Overseas Council (the Lord Bishop of Liverpool) and the General Secretaries of the eleven recognised Missionary Societies of the Church. Their letter included the following:

"After much prayer and deliberation during "Lambeth 1958" and since, we in consultation with Church leaders at home and overseas are convinced that the Holy Spirit is calling our Church *now* to practical application to its world Mission on a scale never before attempted. In a menacing and divided world, the number of doors of opportunity opening for the Word of Reconciliation is truly amazing. From overseas we are receiving hundreds of requests for the services of dedicated, qualified, trained men and women of our Church. In some situations, "pump-priming" funds are all that is needed to get significant new enterprises going.

"What is the answer of the Home Church to be? . . . the answer can come only out of the local life of the Church throughout this privileged, greatly blessed land of ours. For the missionaries needed are convinced, practising Churchmen, nurtured in and going out from the local fellowship of the Church at home. The funds needed are those offerings of the people, banded together locally, that bespeak a genuine sacrificial offering of *themselves* to the missionary work of the Church in all the world.

Above all, the prayer needed is that of a multitude of intercessors, informed on the missionary situations, and meeting in the local church, and in informed and family circles. . . .

What answer is to be given to the evident call of the Holy Spirit to our Church at this time, to send its messengers into all the world with the Gospel message, on a scale and with a degree of sacrificial backing never before envisaged or attempted?"

# THE BANTU EDUCATION ACT AND ITS EFFECTS

R. M. JEFFERY\*

**F**IVE years have now passed since the Bantu Education Act became law and it is possible to form some estimate of its effects on the education of African children and on the churches which up to that time were responsible for the control of over 80 per cent of the schools.

It will be remembered that according to regulations promulgated under the Act, three courses were open to the church authorities. They could close their schools, dismiss the teachers and put the children out into the streets. They could relinquish their management of the schools and rent or sell the buildings to the Native Affairs Department to be run as Bantu Community schools. Finally they could apply for registration as private schools, in which case the churches would eventually have to be responsible for all expenses connected with the running of the schools.

## THE PURPOSE OF THE ACT AND THE OPPOSITION OF THE CHURCH

The express purpose of the Act was to remove the churches from the field and place all schools under the Native Affairs Department so that "Native education should be controlled in such a way that it should be in accord with the policy of the state". This policy is, of course, that described as "Apartheid", and the Minister of Native Affairs made his intentions clear when he expressed his opposition to the mission schools as producing "a class which feels its spiritual, economic and political home is among the civilized community of South Africa—that is, among the Europeans". Or even more plainly, "The native must not be taught to look upon green pastures upon which he will not be permitted to graze".

With the exception of the Dutch Reformed churches, the various denominations were unanimous in opposing this policy though not always for exactly the same reasons. Two typical examples of statements made at the time may be given here.

The Episcopal Synod of the Church of the Province issued a statement which read as follows:

"We have repeatedly affirmed our belief that it is morally wrong to follow a policy which has as its object the keeping of a particular racial group in a permanent position of inferiority.

"Because we are convinced of that, we cannot but deplore the Bantu Education Act.

"We believe that the object of educational policy should be to produce an educated community, and to make the very best of every child according to his aptitude and ability. . . .

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"Both as to religious and secular teaching it is our conviction that the Bantu Education Act will retard the future education of the African, and the majority of us are of the opinion that the Church should not make itself responsible for taking part in such an educational system."

The Roman Catholic Church after expressing much the same opinion, went on to issue a message in which the Bishops emphasized that, "the Church had the right to possess and conduct its own schools, that such schools were an essential part of its apostolate, indispensable in the true and proper education of its children," that "schools entering the community school system could not retain their Catholic character nor provide the kind of education that accords with our principles." They went on to say that though it would involve great sacrifices, they would endeavour to retain their schools as private schools.

It must be realized that at this point the Church authorities were in a most difficult position, for they had to make irrevocable decisions regarding their schools and were yet quite in the dark about the detailed administrative arrangements which would be made under the Act. They were, for example, without any information concerning the syllabus that would be ordered in African schools.

Under the circumstances it is perhaps not surprising, though it was none the less unfortunate, that there was no unanimity among the different denominations as to how to act.

#### THE PRESENT POSITION

In the end the following pattern emerged. The Roman Catholics and Seventh Day Adventists decided to keep their schools and raise the money to run them as private schools independent of government aid. All other denominations relinquished the control of their schools and made their buildings available to the Department of Native Affairs for educational purposes or, though this concerned a few schools only, closed them entirely. At the same time, where there were boarding hostels attached to training institutions and secondary schools, it was in some cases decided to try to retain control of these, thereby maintaining an important point of contact with the students and a few of these key schools were retained as private schools here and there.

The position today is that the Roman Catholics still have many private schools though they have had to relinquish some on account of the huge cost, and some have been closed, as the government has for various reasons withdrawn registration. Private schools which other denominations tried to keep open have now been closed either because government regulations were unacceptable or for financial reasons, and the government is gradually taking over all hostels. The future of such private schools as still exist is extremely precarious since the Minister has stated that, "When the Act came into operation it was stated that the system of community schools (government controlled) was the desired system for Bantu Education . . . and that those private schools that remained . . . were remnants of the past and would disappear in the course of time." To assist this "disappearance" the Minister has refused permission for private schools to charge fees and has withdrawn registration from a number.



On the face of it one might suppose that the permission to run private schools, provided all the expenses were carried by the church concerned, was a reasonable and fair offer. However, the Minister retained the right to close these schools at a quarter's notice and without any right of appeal against his decision.

The effect of this was to make the position of private schools almost impossible. In the first place it made it extremely difficult to appeal for the large donations needed to maintain the schools when it had to be admitted that the schools might cease to exist at any moment. The same difficulty arose over staffing. Members of staff cannot readily be engaged if no security whatever can be offered. Again parents were not unnaturally hesitant about sending their children to schools which might be closed at any time leaving their children stranded in the middle of their education. Clearly the difficulty of running private schools is so great as to make it almost impossible and there are signs that even the Roman Catholics, who raised nearly £1,000,000 and had the religious orders to call upon to staff their schools, are likely to relinquish the majority and keep only key institutions.

### TEACHER TRAINING

So far no mention has been made of Teacher Training Institutions. From the outset the Minister made it clear that the churches would not be permitted to retain these colleges and they were all either closed down or handed over. The Roman Catholics have, however, been given permission to train their own teachers *for their own schools*, but the certificates granted by Roman Catholic training colleges are *not recognized* by the Education Department. Should the Roman Catholic schools eventually close, the teachers so trained will not be able to find posts in government schools.

This outline should make it clear that the government have gone very far towards achieving their aim of taking control of all African education and for practical purposes one may assume that they will be in almost undisputed possession within a few years. It is therefore time to turn to consider the state of affairs within the schools controlled by the Department of Native Affairs.

### THE SYLLABUS

At the time when the Act was being debated it was known that the government was proposing to introduce a new syllabus and though nothing was known of the content of this syllabus, statements made by the Minister led many critics of the Act to suppose that it would be inferior to what was in operation at the time. Now syllabuses for the Lower Primary, Higher Primary and Lower Secondary schools have been published and are in operation and it is possible to make an assessment of their value. On the whole, though there are elements which might be criticized, it is generally agreed by those engaged in teaching that the new syllabuses are not significantly inferior from the strictly academic point of view. They are certainly different from those in use in European schools, but looked at in themselves they are a reasonably satisfactory framework on which to build. The fact is that though the express aim

of Bantu education is to provide training specially suited to the African and to ensure that they remain culturally where they are and are not incorporated into European civilization, no one seems to have any idea how that can be done. If you include in the syllabus, writing, reading, calculating, elementary hygiene and science and social studies you are introducing Africans to something which did not exist in their cultural background. If you eliminate these, then what on earth are you to do with your time in the class-room? As someone has said, "It looks as if the aim is to give the children the tools of civilization in order to plaster a mud hut." The fact is that there is no such thing as Bantu education, only control of education given to the Bantu.

### VERNACULAR INSTRUCTION

There is, however, one very serious objection to the syllabus of instruction and that lies not in its content but in the language medium. It has been laid down that instruction up to the third year of the secondary school must be given in the vernacular. This has already been put into operation in the primary schools and is being introduced into the secondary schools at the present time. It is easy to put forward specious arguments in favour of education through the "mother tongue" education as a generally sound principle, but there is no doubt whatever that it will cripple African education. Apart from the fact that the African languages which will have to be used, and there are several of them, have not the necessary vocabulary and that children who have been taught in a native language will never be able to lay down a foundation sufficient to enable them to proceed to university education, the effect will be to limit their horizons and imprison them in their tribal culture and cut them off not only from the European but also from their fellow Africans who speak a different language. This is in line with the government's policy of "ethnic grouping", which is an extension of "apartheid" by which Africans of different tribal groups are to be kept separate from one another. One sees the motive of "divide and rule" and the unanimous objection of Africans to this development, and particularly to the introduction of vernacular instruction shows that they are well aware of this. Here again we are face to face with the essential confusion which leads to the absurdity of "Bantu Education", wherein a system of education which is fundamentally European is embarked upon and then an attempt is made to draw an artificial line to prevent the normal and logical development which would incorporate the Africans into Western culture. A road is built from the tribal village towards the town but it is supposed to stop short and never reach its objective.

### THE STANDARD OF TEACHING

We must now turn to an aspect of the situation less easy to estimate. In the days when the Church controlled the schools the teachers knew that they were working together with authorities who, however inexperienced in educational matters, had the true welfare of the African people at heart. They had at least respect for and trust in their managers, and often a deep loyalty and gratitude towards the Church which had

built and established their schools. Now they work within a system for which they have nothing but suspicion and contempt and there is no incentive, apart from fear of official censure, to encourage them to do their best work and devote themselves to their vocation. Though it is difficult to measure the effect of this change, those who have experience are generally agreed that there is a marked falling off in the general standard of teaching in the schools and a very real sense of frustration and discouragement among teachers. How can it be otherwise when they are working for a system which they oppose and believe to be aimed at the oppression of their people?

### SCHOOL BOARDS

Great play has been made by government spokesmen of the developments under the Bantu Education Act whereby the management of the schools devolves on "the Africans themselves". In each area there has been set up a school board with an African secretary appointed by the Minister, and members, some elected and some nominated. It is impossible to find a teacher who can speak well of these boards. In the first place they give the African people only a semblance of authority over their own schools, whereas in fact they are called upon to implement the very policies that the people oppose. Apart from that they have proved thoroughly inefficient in the majority of cases, and in some very corrupt. There is administrative confusion in many areas, a further cause for discouragement and frustration among the teachers. It would, however, not be fair to leave this subject without saying that among the inspectors and the staff of the Bantu Education Department there are many, certainly a majority, who do all in their power to make the best of the situation and really seek to provide decent education for the African children. The curse of the system is that political and doctrinaire considerations are constantly brought in to override educational principles.

### THE EFFECT OF THESE DEVELOPMENTS ON THE LIFE OF THE CHURCH

It now remains to estimate the effect of this rapid and revolutionary change on the life of the Church and to see what steps the Church has taken to offset its losses. For this purpose it will be necessary to confine our attention to the Church of the Province.

First as regards Primary schools. The intimate link between the Primary schools and the Church goes back to the very beginnings of African education. Indeed, most of these schools began in Church buildings. There was always opportunity not only to give specific Church teaching but also to build the children into the life of the Christian community from their earliest years. Though there is much debate here, as in England, about the effectiveness of Church Primary schools, there can be no doubt that this break with tradition must have a damaging effect, severing as it does a vital link between the worshipping community and the school life of the children. It is, however, possible to exaggerate the seriousness of this loss because those clergy who were responsible for the control of these schools would generally agree that it was very difficult



to ensure that the opportunities open to the Church were really grasped, when, as was usually the case, they had seldom less than five, and sometimes as many as thirty widely scattered schools to look after. It was not easy to be sure that the teachers by their teaching and by their lives did in fact promote "godliness and true religion", and though the Church could appoint them, they could not without the greatest difficulty dismiss them, as they were paid by the State.

The fact remains that, though there may have been quite a number of schools which did not foster a living religion in the children, the opportunity was there and a great number did—and will do so no longer.

### BOARDING SCHOOLS

Secondary schools and training colleges with boarding establishments are in another category. In all cases these were staffed at least in part by European Churchmen with at least one priest on the staff and the chapel as the centre of school life.

The whole spirit and ethos of these colleges was determined by their being rooted and grounded in the Faith, and there is no question that they were very good schools. The loss of these institutions is unquestionably a disaster which the Church will feel deeply and this can perhaps be illustrated by the fact that from the school with which the writer was, for only too short a time, connected, over forty vocations to the priesthood had been fostered in the fifty or so years of its life, not to mention hundreds of really devoted teachers who are taking their part in the work of their church as catechists and in other ways today.

Parents had full confidence in these schools, especially in the care their children would receive as boarders, and their confidence was not misplaced. They have not the same confidence in the boarding schools now run by the government, and experience seems to justify their attitude. As private schools they would have been even better and would have transplanted into the soil of Africa the best elements of the British Public Schools, but as we have seen, the difficulties in the way were considered too great, and indeed the Minister of Native Affairs had singled out this particular form of education for a special expression of his disapproval.

### WHAT IS THE CHURCH DOING?

What, then, is the Church doing to make good this loss? In general the same policy seems to have been adopted in most dioceses and it will be sufficient to take one example.

In one diocese a European priest has been appointed Director of Religious Education with, at present, one African, who is a trained teacher, to assist him. Additional staff will be appointed as the work grows. This priest works along three lines. First he has taken in hand the organization of Sunday school work, running courses in various centres and providing courses of instruction. Secondly he has run refresher courses for catechists and made available to them material to help them in their teaching work. Thirdly he has formed a guild of Anglican teachers so that those men and women who are teaching in



government schools may be held together and given some sense of purpose and enabled to look upon their work of teaching as a vocation.

In addition to this work of the Director of Education, a residential course has been organized to provide thorough training for full-time African women workers. In another diocese, where much the same general plan has been followed, one of the schools has been adapted for use as a conference and training centre, and the staff engaged in training remain there instead of conducting courses at different centres.

Soon after the Bantu Education Act was passed, one diocese which closed all its schools attempted to establish what were called "Church Family Centres". These were established in what had been school buildings and were designed to be places where vocational, cultural and recreational activities could be carried on with children and adults. This experiment has not proved a success, and there are at present only two such centres. In the first place highly trained and expert staff have to be found for this kind of work and it was not possible to obtain the services of a sufficient number of these. In addition to this the parents preferred to send their children to schools, even if they were government schools, where they would receive the normal academic training.

On the whole it is clear that the Church will have to work in the sound but unspectacular way of stepping up and enlarging its efforts for the training of the children in the practice of their faith by means of "Sunday Schools", which in fact are often evening classes on weekdays or Saturday classes, and by increased concentration on Baptism and Confirmation preparation.

It is possible to see some advantage in this. In the days when the schools were in the hands of the Church it was easy, and also often quite mistaken, to suppose that the schools themselves provided for the religious training of the children. Now the task is placed clearly on the clergy catechists and voluntary workers.

#### RIGHT OF ENTRY

Under the regulations of the Department of Education provision is made for the right of entry by clergy or other accredited representatives of a Church to give denominational instruction. In practice it has been found that the conditions laid down as to how this is to be done make it very difficult to arrange. (The priest must give his instruction in the vernacular and must attend at the same time every week or not at all. As most clergy are responsible for a large area and have to be away frequently, few can arrange to attend a certain school at regular times.)

Government boarding schools make arrangements whereby denominational instruction can be given in the afternoon of Sunday and good use is being made of this in several schools. They also appoint "Chaplains" who are invited to take a service for the whole school one Sunday or so each month. Incidentally a thoroughly Puritan Sunday has been imposed upon the unfortunate children in these schools and no sport is permitted.

From this brief survey it must be clear that the traditional link between the Church and the children through the school has been irreparably broken and, with the passing of the Act enforcing "apartheid" in the

universities, Dr. Verwoerd has created a closed system of education for Africans freed from the "liberalizing" influences of the missionaries in the schools and European fellow-students in the universities. As a result a great burden has been thrown upon the clergy and Church workers which can only be met adequately if their numbers are considerably increased and special efforts are made to extend the work among children in the parishes and mission districts by means such as have been described above. At the same time the insulation forced upon the educational system of the Africans is bound to cramp and retard their development and cut them off from very much that is good in Western civilization. No amount of protest from the Church or the African people themselves, from educational experts here or overseas or from groups such as the South African Institute of Race Relations has been able to deflect the present government from its policy and the outlook is bleak indeed.

This survey would not be complete without some consideration of likely developments in Coloured (mixed race) and European education, for there is no doubt that the same spirit which promoted the policy of Bantu education is at work in these fields as well.

The policy of "apartheid" extends to the Coloureds and seeks to form them into a community separate from the European on the one side and the African on the other. There is already a Department of Coloured Affairs, as there is a Department of Native Affairs and, though at present Coloured education comes under the same authority as European education, there can be little doubt that we shall one day see the introduction of a Coloured Education Act similar to the Bantu Education Act. Here the Church will find itself in the same position, since a great deal of Coloured education is carried on under the aegis of the Church with the very considerable aid of government funds. What happened at the time of the Bantu Education Act can at least stand as a warning to the Church, and it may be that a greater degree of unity among the different denominations and a clearer policy will make it possible for the Church to drive a better bargain. Certainly the time has come for the Church to make its plans so as to be prepared.

In the field of European education the position is quite different but hardly less alarming. In the first place the Churches have very few schools under their control, though those they have are usually boarding schools on the model of the English public school or preparatory school. Many of these are very old foundations and are held in the highest regard by English-speaking South Africans. It must not be thought that for that reason they are secure. The Prime Minister has on several occasions expressed his disapproval of this kind of school and it is certain that the present government would like to see all European education firmly under its control. As has been clearly proved by the passing of the Bantu Education Act and the Act enforcing apartheid on the Universities, the uncompromising opposition of those most nearly concerned would have no effect whatever in deflecting the government should they embark on a policy aimed at eliminating Church and private schools for Europeans.

At the back of all this there is a movement the strength of which it is not easy to estimate, called the Christian National Education Movement. Quotations from the official statements of this organization will show their cast of thought. First in reference to Coloured education. "Coloured education must be based on Christian National principles proof against their own heathen ideologies and all sorts of foreign ideologies." (They elsewhere define Christianity as "based on Holy Scripture and expressed in the articles of faith of the three Afrikaans Churches", Calvinist.) The second refers to Bantu education, which "must help him on culturally . . . not placing the native on a level with the white, but inculcating the point of view of the Boer nation." In European education the movement is dedicated to engage in the "struggle in the schools" to counteract the "anglicizing of our children in state schools". They have so far issued no direct statement of policy concerning English-speaking private schools but supporters of the movement, and this includes cabinet ministers, have on several occasions criticized these schools for their failure to inculcate proper love of the "fatherland" and for being "English" and not "truly South African".

The Bantu Education Act is not the end of the book. There are several more chapters to be written and it is up to the Church to see that they are not written at the dictation of Calvinist Nationalists.

# THE CARIBOO ADVENTURE

## THE BISHOP OF CARIBOO

**T**HE Diocese of Cariboo is perhaps the least known of all the Dioceses of the Anglican Church of Canada. Its very name is misleading, suggesting, as it does, vast herds of caribou wandering over frozen Arctic wastes. In point of fact it has no particular connection with the animal and none at all with the Arctic. Its territory occupies roughly the central part of Southern British Columbia and covers some 60,000 square miles—a little larger, therefore, than the combined area of England and Scotland.

### EARLY HISTORY

The first Bishop in British Columbia was the Rt. Rev. George Hills, who in 1859 looked after the whole civil Province. Very soon certain areas were marked off to become a separate Diocese and in 1914 the present Diocese of Cariboo was constituted, although until 1925 it formed part of the Episcopal responsibility of the Bishop of New Westminster. In 1925 the first Bishop of Cariboo was elected in the person of the Rt. Rev. W. R. Adams, a name revered in Canadian Church History as a pioneer missionary, scholar and administrator who, before his death in 1957, had looked after three Dioceses in British Columbia and had twice been the Metropolitan of the Province. The present Bishop of Cariboo, the writer of this article, was elected in November, 1956, and is the fifth holder of the See.

### ITS GEOGRAPHY

There is an astonishing range of geographic contours and of variations of climate. In the regions of Kamloops, the See city, and in a south-westerly direction down to Lytton, the great characteristic is heat in the summer. Officially described as semi-desert, its hills and valleys are covered in sage brush and is famous cattle country. As one proceeds northwards the altitude steadily increases, becoming mountainous in parts and very densely wooded. The northern extremity is the bustling and fast growing city of Prince George, which is the centre of the lumber industry for the area and is not inappropriately called the White Spruce Capital of the World.

Waterways are also dominant in this Diocese. In Kamloops the branches of the beautiful Thompson River join forces and the river flows down to Lytton, where it is joined by the Fraser River. The turbulent Fraser flowing down from the north is a dirty river, while the Thompson is beautifully clear and it is a matter of some astonishment to see the two rivers flowing side by side in sharp contrast for some distance. Three-quarters of the way up the Diocese at Quesnel, the Fraser is joined by the Quesnel River, while in Prince George the Nechako River also joins the



Fraser, which, rising in the Rockies, flows in a great loop round Prince George before it swoops down the entire length of the Diocese and out beyond the Diocesan boundaries of Hell's Gate and Devil's Gorge on its way to Vancouver and the Pacific Ocean.

Rivers, mountains, lakes, vast ranch lands and forests are the marked characteristics of the area.

### ITS ECONOMY

The economy of British Columbia as a whole is dominated by lumber, which accounts for 60 per cent of the total. This dominance is particularly marked in the Cariboo, and just as the grain elevator is the local symbol on the prairies of Western Canada, so the little lumber mill is in the heart of British Columbia. A trip through the Diocese by plane reveals a patchwork of clearings and plumes of smoke from countless mills. Mills mean logging camps and those in turn mean men. To reach them is one of the perennial problems of the Church.

Next in size and importance is ranching. The rocky nature of the terrain makes large-scale agriculture almost impossible as does the low rainfall, but such land is excellent for cattle farming and many vast ranches, mostly of cattle, but some of sheep, are to be found here. Of necessity this imposes a modified form of nomadic life on those who tend them, and this, too, is a problem which the Church dare not forget.

High in the mountains, in two parts of the Diocese, are very active gold mining operations, and the pastoral care of the men who work there and their families has difficulties of its own. Most gold mining towns are company towns with a so-called Community Church often owned by the company, though in one such town the Anglican Church has its own building. It will be obvious that this kind of situation tends to a form of congregationalism which can readily be a serious limitation of the traditional scope and ethos of the Anglican Church with its sense of the cure of souls of all who live in the area.

In addition to the present relatively established means of livelihood, the whole area has potential in a number of directions, chiefly in the development of power by the harnessing of water, and the constant prospecting for a number of minerals which are known to exist.

One of the difficulties which has beset the growth of industry as well as that of the Church has been poor communications. That situation is being rapidly mended. The successful operation of the Pacific Great Eastern Railway from North Vancouver through the heart of the Diocese has opened up the whole area. New, good, all-weather roads in the most difficult terrain are being built at great speed, as well as at enormous cost, and to all who have eyes to see it makes the Diocese a strategic part of British Columbia where steady and sometimes rapid increases of population are to be expected. In an article in a recent issue of the REVIEW, the Archbishop of British Columbia spoke of the Province as being the fastest growing in Canada. A glance at a map showing the topography of the Province reveals the implications of that statement. Only on Vancouver Island, the coastal strip round Vancouver and in the heart of the Province can that growth continue. Central in its heart is the Diocese of Cariboo. The Church must plan its work not so

much in the light of present circumstances as in that of what will be. It calls for vision and for faith. Obviously the world of commerce and industry is showing just those qualities. The Church itself will certainly be blameworthy if its own faith and vision is less than that of the world of business.

### THE CHURCH

So much for the background against which the Church seeks to live its life and fulfil its calling. It is a gargantuan task. In an area larger than England and Scotland we have twelve priests, though we rejoice that we expect a total of sixteen by the autumn of this year. It is, of course, true that we have nothing like the density of population of either Eastern Canada or the British Isles. Our problem is not one of many people, but of reaching the ones we do have. Nearly every priest has at least five or six congregations to care for, and some many more. Actual church buildings are few and those we have are mostly inadequate. An exception is the Cathedral, in Kamloops, a truly lovely, if simple building of wooden construction and stuccoed walls which will hold some five hundred people. The population of Kamloops is somewhere in the region of twelve thousand, as is that of Prince George at the northern end of the Diocese, where it is hoped to begin construction of a new church in the summer. But even in those areas the priest must also exercise oversight over a number of rural areas, ministering to our people in village schools, community halls, farm-houses, ranch-houses, etc. The physical wear and tear involved in merely reaching their work is considerable on all the clergy. The wear and tear on cars is similar and the rate of necessary replacement of vehicles is alarming, and imposes real financial strain on the clergy. A missionary priest who receives the minimum stipend is hard put to keep his head above water quite apart from the upkeep and maintenance of the absolutely necessary car. The Missionary Society of the Anglican Church of Canada does a magnificent job in attempting to secure travel allowances, but no one would claim that they meet the needs of missionary clergy in a really adequate way.

One basic and serious problem which our shortage of clergy poses for us is that of providing pastoral care over against the mere conducting of services. How can we expect the Church to grow, or its laity to be strong in the faith when there can be so little of regular pastoral visitation and perhaps a service only once a month? So sparse and scanty are our ministrations in so many areas that it is by way of being a miracle that the Church still exists in them. The situation is rendered the more serious by the zeal of the so-called fringe-sects whose presentation of Christian faith is so often so distorted and attenuated. Whatever we may feel about their doctrine, their zeal and their readiness to live sacrificially is a constant rebuke; there is much we could learn from them. To us who live here, it is plain that our Christian life and witness cannot be restricted to merely traditional forms. This is probably true everywhere, not least in large cities where large congregations can so readily obscure the fact that only a tiny proportion of the population is being reached. Our situation is only different in that it is so much more obvious, so that we have less excuse for not seeing it.

## THE CHURCH'S OUTREACH

God helping us, we are doing what we can by the use of modern means of communication to those who by force of circumstances are at the moment beyond the scope of pastoral ministration. Every week, from September to June, dramatized Sunday School lessons are broadcast by radio stations in Kamloops and Prince George, and we know from the letters of children how many are reached and how much the broadcasts are appreciated.

On alternate Sunday mornings our Church Service is broadcast from Kamloops and Quesnel, and these, too, have a wide range. The clergy in Kamloops and Prince George exercise a remarkable ministry by radio in other ways too. The Rector in Kamloops broadcasts a weekly programme of sufficient quality to be sponsored by a commercial firm, while the Rector of Prince George, incredibly enough, broadcasts each night from Monday to Friday and has sustained this for four years. It is a little five-minute talk under the series title of "The Way I See It," and nightly a little parable related to ordinary living is heard by an untold number of listeners in the northern part of the Diocese and beyond.

Another important evangelistic and didactic service is rendered by the Sunday School by post. Two lady workers do a magnificent task of sending 1,800 Sunday School lesson papers monthly to children in isolated areas for whom attendance at a Sunday School is impossible because of the distances involved. Sometimes heart-warming and sometimes heart-breaking are the letters received from the children. "When are we going to have a missionary?" is a frequent question. When, indeed. It is a question which constantly haunts us.

In an effort to provide some kind of physical attendance for such children, our newly-formed Diocesan Camp is a bright part of the Cariboo Adventure. Starting two years ago with nothing but borrowed cabins on an isolated lake—with the delightful Indian name of Puntchesakut—we now have a flourishing camp of our own with dining hall, staff house, and cabins. The provision for our needs in this respect has been nothing short of miraculous and the full tale would demand a separate article. Suffice it to say that in the months of July and August, five camps are held for boys and girls of all ages, white children and Indian alike, the influence of which no one can truly estimate. What is abundantly plain is that by this means the good news of Jesus and His Love, of the Family of God and the Heavenly Father is made known to children who otherwise would probably never hear. This is pioneer work in every sense of the term and we hope by this means to sow such seeds of eternal life as will bear fruit in later years and when, God willing, the areas from which these lonely children come will receive pastoral care.

In this regard, too, tribute must be paid to the superlative work carried out in the summer months by the Canadian Caravan Mission. Two such vans, named St. Bridget and St. Christopher, manned by two young women teachers and drivers, tour the Diocese, entirely at the disposal of the Bishop and seemingly prepared to go anywhere and do anything. The young women come from Eastern Canada and sometimes from England too. For four or five months they live in the vans, which though sturdy are far from comfortable, travelling over unspeakable roads and doing



all kinds of jobs. Mission surveys, vacation Sunday Schools, helping at the Camp, these girls do an indefatigable job and no praise can be too high for them, though they ask none. In many a lonely farmhouse and tiny shack their visit is looked for eagerly from year to year and many are the openings for service which their labours reveal.

### OUR INDIAN WORK

Mention in the preceding paragraph of Indian children attending our Diocesan Camp leads one to write of our Indian work as a whole. It is of the first importance and of no small significance. This is not the place to enter into discussion about the general treatment of the Indian population both by government and by individuals, and we need only say that the Church cannot be exonerated from all blame since we have frequently given them anything but the best. However, all over the Dominion this situation is being remedied, and certainly in Cariboo we are giving them the best we have.

Three magnificent clergy from our total staff of twelve are concerned with this work and show a love for their Indian brethren and a zeal for their welfare which is an example to us all. The Indian work is based mainly at Lytton and spreads up both the Fraser and Thompson Rivers. Lytton is a town of some 1,300 folk, the majority of whom are Indians, and up and down the river banks are little villages on reservations where only Indian people live.

From the Episcopal point of view this is one of the most satisfying and thrilling parts of our Diocesan life. It necessitates a horseback journey of some five to ten days twice a year, riding up hair-raisingly precipitous trails, sleeping in the tiny log churches, receiving the kindly hospitality of the Indians and the joy of worshipping with them. A 6.0 a.m. celebration of the Holy Communion of the simplest kind is a joy to behold, as is the high percentage of Indians who are faithful in attendance. It is true that the communities are very small, but frequently all are present, old and young alike, and it is an experience deeply to be treasured. The inevitable difficulties of the impact of a sophisticated civilization on a primitive people are obvious. There are all kinds of problems, sexual, alcoholic and the like, and it would be easy to be shocked. What is much more important is that they should be understood and helped as far as they can be. At least we can say that after years of neglect our Indian brethren are now being cared for. It is slow work, calling for patience, charity and long-suffering, and we cannot but believe that in God's good time there will be a harvest of the Word faithfully sown, and of life truly dedicated to Christ in these His brethren.

There are two other aspects of our Indian work in Lytton which are important. One is the St. George's Indian Residential School, where some 220 Indian boys and girls receive their education in the context of Christian faith and worship. While not under the control of the Anglican Church the school has a Principal who has to be in Priest's orders and acceptable to the Bishop of Cariboo. By this means the possibility of Christian experience is apparent and there is no limit to what can be done there. Nearly always there is a shortage of teachers. Those who



have a Christian vocation to such work and the desire to share in the Church's missionary outreach might well ponder this.

There is also an Anglican Hospital, small but wonderfully effective. Like all other hospitals in the Province it comes under Provincial Hospital regulations, but it is thoroughly Anglican. Its Board is chaired by the Bishop, it reports to the Diocesan Executive Committee, and its chapel is regularly and frequently used. The matron is a young Englishwoman of keen Christian experience and a dedicated sense of vocation. Her present staff share her zeal and are all a wonderful influence on the Indian girls who work in the kitchens and sometimes as ward-aides. Here, too, there is nearly always a shortage of nurses and here, too, a wonderful opportunity for a missionary career.

All in all, our Indian work is one of the brightest parts of our Diocesan life, a great challenge and a great joy.

#### CONCLUSION

Few clergy, great distances, scattered peoples, very thin church life—these are the characteristics of Cariboo. All of us who work here feel it is an area of great potential. We are concerned that the Church be strong now for the sake of the future that will be. Our team of clergy is small enough to feel that we belong together. Our friendships are deep and real and precious. There is a spirit of adventure abroad and rightly we call it the Cariboo Adventure. There is room for experiment, enterprise and initiative. It has been written that a Christian is marked by his willingness to live in the unprecedented. He would certainly have that opportunity in the Diocese of Cariboo.

One hundred years ago the Church's work in British Columbia began. Vancouver was then hardly more than a handful of shacks. Now there are half a million people there. Something like that can happen—we feel will happen—in Cariboo. Will the Church be ready then? Only if it is now. It is in that spirit that we who live here try to work, and daily thank God for the privilege.

# CURRENT TRENDS IN THE CHURCH IN AUSTRALIA

THE BISHOP OF CANBERRA AND GOULBURN

## THE LAMBETH CONFERENCE

THE influence of the Lambeth Conference on the Church in Australia is pervasive and continuous. It is not spectacular and is in no way revolutionary. The Lambeth Conferences of the past have won the respect of the Church in Australia and their moral authority is very great. The 1958 Conference has maintained that respect and has probably enhanced it considerably. It has taken for granted that those Australian bishops who attended the Conference will continue to report on it as they travel around their generally very extensive dioceses, and the Lambeth film has been a most valuable aid. The Province of Queensland is celebrating its Centenary this year. Part of the proceedings was a meeting of bishops. It was fully attended and Lambeth bishops addressed large congregations on the reports of every Committee of the 1958 Conference. These reports were eagerly received.

## AUSTRALIA'S PLACE IN ASIA

One sensitive spot in the Report is where it touches on Australian migration policy. This gives the opportunity to point out that Australian policy looks very different when one is on the other side of the world. Australian migration problems are in the very bones and blood of Australian citizens whether they be churchmen or not. They fear a flood that would mean the extinction of what has been built up at cost of considerable effort during the past one hundred and seventy years. Also Australians believe that such a flood would solve no human problems permanently. They agree that the present policy must be constantly studied, honestly and objectively, and be presented and administered in ways that give the least possible offence, but they also believe that they can be of more use in the Asian setting to which they belong by an enlightened control of social relations and an increasingly vigorous policy of technical aid and mutual cultural exchanges. Australians know well enough, and are not likely to be allowed to forget, that they are an European outpost—out on a limb. They also realize that history is catching up with them. Their days of comfortable isolation are over.

Churchmen cannot escape heavy involvement in these problems of this youthful and rapidly developing nation. As Asia grows in restlessness and international importance, Australia, as an island off the coast of Asia, must find a way to relate herself effectively and peacefully to the Asian world. The Church will be listened to if she speaks with knowledge as well as charity.

## RECRUITING AND TRAINING FOR THE MINISTRY

It is in recruiting and training men for the Ministry that the Church in Australia finds its acutest problem. There is fierce competition on every hand for the bright young men of the country and considerable pressure is put upon them to enter on science, technological and professional courses. The fact is that there are not enough bright young men to go around, and the advantages, financially, and the prospects of advancement, lie heavily against the Church. Nevertheless, the Church does attract some and is also able to win an appreciable number of men, who have done well in other callings, to become candidates for Holy Orders. The experience these men have had makes them particularly valuable priests. The supplementary ministry of well-tried mature laymen who accept ordination and continue in their secular work is also being used in some dioceses with excellent results. In some cases these men eventually become parish priests.

## THEOLOGICAL COLLEGES

The majority of ordinands come through the theological colleges. There are half a dozen colleges scattered around the coast line from Perth to Brisbane. The enormous distances make any reduction in their number impracticable, and yet the financial resources of the Church are not sufficient to staff the colleges adequately. Good work is done up to and sometimes beyond the Th.L. (G.O.E.) standard. The colleges are full but are not turning out sufficient men to staff the dioceses. There is an evergrowing demand for assistant priests in the parishes and even where the number of parishes is not increasing at any great rate the need for more priests is rising rapidly. However, new parishes are also constantly coming into being.

## AMERICAN INFLUENCES

The system of Every Member Canvasses, introduced by such agencies as the Wells Organization, is making rapid progress possible on the parochial front. New churches, new rectories, new parish halls, better stipends, better cars, have appeared over large areas of the Church in Australia. Probably never before in the history of the Church in Australia has there been such activity within the parishes. There had been a period of about fifty years of war and depression, during which it was difficult to keep church buildings in decent repair and many were in a sad condition. The lay people, many of whom had behind them the tradition of English endowed parishes, were not easily convinced that they were responsible for all these things. They found it hard to believe that the Church of England in Australia had no worth-while endowments. When a church was needed they looked to some local squatter to play the part of the lord of the manor. Things changed and the old type squatter disappeared. The Church of England in Australia became the poorest denomination in Australia proportionate to its numbers. This has been largely changed during recent years. The parish unit has come alive over wide areas of the Continent. This is a matter for real thanksgiving and America has helped greatly.

### PROSPERITY AND THE FAITH

But we should be deceiving ourselves if we became satisfied. In many cases there is an intensification of parochial self-centredness. Only in a minority of cases has the vision of parish clergy and councillors grown proportionately with the increased prosperity of the parish. The tendency is in far too many cases to look around for more parochial objects on which to spend the increased income. There are notable exceptions and they are steadily increasing. In the meantime diocesan contributions to missions, clergy training, children's homes, and such-like activities, are altogether inadequate. The remedy, no doubt, lies in better christian education, both of young and old, and of the priesthood in particular.

### EDUCATIONAL TRENDS

This brings us back once again to the theological colleges. In some cases the colleges are too consciously partisan. They are more interested in maintaining a particular type of churchmanship than in broadening sympathies, inculcating tolerance, and bringing ordinands to realize that they are in a parish to serve the whole Church. There are signs of awakening and definite progress is confidently expected. Here again we have much for which we must thank American influence and inspirations. It is not on the financial front alone that America has shown us new ways and new techniques. In educational matters, American methods are being introduced with excellent results. Some of our keen young people are going to the United States to see what is being done and how it is being done. Also, a steady stream of visitors from the States has been cordially welcomed and has helped us greatly. The emphasis on training teachers, leaders, Parochial Councillors, and the key people in existing church groups, is rearranging parochial methods and giving many a fresh experience of what life in the Church can mean. No part of parish life is left out of account and it is all oriented to the larger life of the Church in the nation and the world.

### THE RISING TIDE OF NATIONALISM

The growing spirit of nationalism which Australia shares with the other emerging nations of the world might well bring about a greater sense of solidarity in the Church. This could have valuable results but at present it takes a serious war or a Test cricket match really to make Australians feel that they belong together. Almost the only obvious things that peoples of the eastern states have in common with the western state are common origins and a common language. In between is the vast Nullabor plain which is desert. Air travel is making a difference but is very expensive. Perth is closer to Java than it is to Canberra.

Canberra is only very slowly being accepted as the national capital. It strikes the imagination and admiration of overseas visitors more than it does the dwellers in distant Australian states. This is in spite of the fact that it is a very distinctively Australian creation. The well-known English town planner, Sir William Holford, who has been assisting in planning Canberra's development, remarked recently that "Canberra was a 20th Century city. It was an open-air city, which was typical of



the nation of Australia." "In Canberra," he said, "one was always conscious of being in an Australian city. This could not be said of most other Australian cities which he had visited." (*Canberra Times* 27-6-59.) Bishop Barry on his recent visit to Canberra felt the same way about it. He remarked that Sydney and Melbourne were like any of the great cities of the world, but Canberra was Australian.

### THE CHURCH IN CANBERRA

In spite of this, the Church of England in Australia as a whole has not done anything about giving expression to its interest in the national capital. Every other denomination has done so with energy and vision. It has been left to the diocese of Canberra and Goulburn, a diocese of about forty-five parishes, to do what it could. In building St. Mark's Library as the beginning of a college for post-graduate theological studies it is marking out the direction that the Church in the future will no doubt take. There is no well-organized provision for advanced theological study in Australia and the Australian Church will never produce a sufficient number of adequately trained national leaders until such provision is made. There is good hope that when the Church brings its proposed national constitution into operation at the General Synod to be held in September 1960, this matter of Canberra will be given serious consideration.

### ORIGINS AND GROWTH

It is necessary to remember how the Anglican Church spread in Australia to understand its present position. When William Grant Broughton became Bishop of Australia in 1836 he had about fifteen priests in a diocese as large as Europe. The population in 1830 was 70,000 but owing to a policy of land settlement it reached 190,000 by 1840. By 1850, it was over 400,000. Then came the gold rush and by 1860 there were 1,145,000 white people in Australia. Since then in about a century it has risen to over 10,000,000. This is rapid settlement by any standard and in its early stages in particular it could not be expected to be tidy or orderly.

Bishop Broughton was in at the beginning of all this. He was a great pioneer ecclesiastical statesman, but most of his time was taken up by interminable journeys over unspeakably bad roads and great distances. There was never a sufficient number of clergymen available, and finance was always desperately in short supply. Broughton realized that subdivision of the enormous diocese was urgent and the Colonial Bishoprics Fund, together with the S.P.G., S.P.C.K., and some private donations, made action possible. Tasmania became a diocese in 1842. Melbourne, Newcastle, and Adelaide followed in 1847. Broughton became Bishop of Sydney and Metropolitan of Australia. In 1850 a famous Conference of Bishops was held, in which the Bishop of New Zealand joined with all the Australian bishops, to seek a way to a constitutional form of Government suitable to conditions as different from England as could be imagined. In 1852, Broughton sailed for England to press on both Church and state at home the need to grant a form of synodical government to the Church in Australia.

Unfortunately, Broughton died before he could get through to the home authorities. Freedom for the colonial Church was not granted and the Australian dioceses went off to occupy the land like the tribes of Israel, each "doing what was right in its own eyes". Power was sought from the various states for each diocese to manage its own property and generally speaking go its own way. There are now twenty-five dioceses, each a little kingdom on its own, but becoming conscious of increasing feebleness in the face of rapid and self-conscious national development. Asia also becomes larger and larger in our eyes as it gets ever near and near. There is a growing desire to achieve some form of unity which will enable the Church to take effective action on a national scale. A Proposed Constitution has been drafted and accepted by the required number of dioceses. It needs now each State Government to pass an act to give legal effect to the holding of property under the new Constitution. In September 1960, it is hoped and expected that a General Synod will meet which will begin a new chapter in the history of the Church of England in Australia. When a national budget has been evolved and approved, the Church will begin to take an effective place beside all the other well-organized denominations in Australia.

#### THE ENGLISH HERITAGE

It must not be taken for granted that the Church in Australia has been as disunited in fact as it has been unordered constitutionally. The strength of the Anglican tradition has been remarkably demonstrated in Australia. The Book of Common Prayer has been accepted over the whole land as the standard of doctrine and worship. Conditions forced adaptations, but the spirit of the Prayer Book has, on the whole, been loyally maintained.

This has been largely accounted for by the fact that the bishops, and for a long time most of the priests, came from England and were English trained. They knew no other way of life and they could only assume that that way of life had to be imposed on this raw and untamed continent. The supreme confidence with which this manner of life was assumed as the only possible one, brought to the growing colonies the impression that it was as inevitable as a law of nature. For a long time it was accepted in this spirit and this has given a strong and enduring pattern to the Church. As the Australian nation takes on its own distinctive characteristics and unconsciously grows into what its geography and climate is making out of its traditional cultural heritage, it is the Church that retains most naturally and holds most tenaciously to the distinctively English element in our national origins. This has been our strength. It gave a note of stability in rough and very untidy times. It also gave us many things of mature quality in architecture and literature from which we could take our own beginnings when we began to get the urge to go our own way.

#### AN AUSTRALIAN NATIONAL CHURCH

It is surely understandable and inevitable that, as our English origins become more remote and our sense of Australian citizenship becomes more and more taken for granted, we look around for Australian church-

men to give us the kind of leadership we feel we now need. It is when we do this that we realize how urgent it is for more advanced theological training to be made available in Australia. There are far too many Australian priests with excellent natural abilities who just miss being fitted for the highest ecclesiastical posts by the fact that the facilities for their training do not yet exist in Australia.

In the long run, the chapter of extreme diocesan autonomy might be seen to have been a useful period in that it suited the widely dispersed nature of the work. Since each diocese tended to live unto itself, it was left also to fend for itself. This meant that it had to have strong foundations in the life of the parishes. When a bishop and his priests are left to sink or swim by their own devices in parts of the world not greatly touched by the amenities of civilization, in places where droughts scatter the countryside with the carcasses of cattle and sheep, where floods wash away whole settlements and much besides, then for the Church to survive in those parts, parishes must send down strong roots. In this way, it got thoroughly into Australian soil. As the continent now becomes more effectively occupied, more co-operation can be organized to meet disasters and assist development. A strong spirit of national responsibility is essential and is slowly emerging. We are now at the stage that if parishes can outgrow their parochialism and dioceses their love of extreme autonomy, and do it fairly quickly, then the Church of England in Australia can look forward hopefully to that national unity which will mean life and strength for the work ahead. The opportunities are all about us on every hand. There is unlimited good-will towards us throughout the whole length and breadth of the continent. Our laymen are generous when rightly approached. They are awakening in many places and showing interest and energy far beyond what could have been imagined a few years ago. Many are finding a satisfaction in the service of the Church as laymen which is surprising both them and their parish priests. To give the leadership that is now being demanded will tax the powers of clergy and laity alike to the uttermost.

# THE CHURCH IN THE SUDAN

## THE BISHOP IN THE SUDAN

"**T**HE *Sudanization of the Church*"—such were the headlines in the local Press when in May 1955 the first Sudanese was consecrated as Bishop in the Church of God, to become Assistant Bishop in the Sudan. Bishop Daniel Deng Atong was consecrated with three other African Bishops in Namirembe Cathedral, Kampala, by the Archbishop of Canterbury. It was significant that it was exactly fifty years after the first missionaries of the C.M.S. set sail from Khartoum up the White Nile to establish pioneer missionary work amongst the tribes of the Southern provinces of the Sudan.

"*The Church must Sudanize*"—these words were used by the Governor of Equatoria following the recent *coup d'état* in the Sudan in November 1958, when the Republic of the Sudan came under a new military régime, after less than three years of Parliamentary life since it had been proclaimed a Republic on Independence Day, January 1st, 1956. It was a clear indication of what must be in the minds of those in authority in the Sudan today.

What has to be recognized is that there is a world of difference between the "Sudanization of the Government" and the "Sudanization of the Church". To Sudanize the Government meant getting rid of *all* the former Government officials in the Administration, for better for worse, for richer for poorer. To Sudanize the Church does *not* mean the same thing; for the Church is the spiritual Body of Christ in the country, whether some of its members are foreigners or not. And it is as the Church grows that more and more the responsibility falls rightly and inevitably on the vastly more numerous and more important members of it, just because they are the people of the soil, the "nationals".

The words quoted in a recent issue of the *News Bulletin* of the Near East Christian Council are very apt. They are written by the Rev. Hassan Dehqani-Tafti of the Episcopal Church in Iran, in a book telling of his own spiritual pilgrimage, to be published under the *World Christian Books*. Here they are:

### INDIGENIZATION

"I am not fond of the word 'indigenization'. It rather gives the horrid idea of a group of people (missionaries usually) deciding to do something to some people in some area; for example the way in which a group of technicians devote themselves for a year or two to the industrialization of an island in the Persian Gulf. Indigenization never happens like that. Indigenization happens when indigenous people worship together the Lord Jesus Christ as their God in their own indigenous land. Therefore (he says) we must not worry about indigenization, but we must work hard for evangelization." And that means



putting all the forces of Church and Mission at work together in an all-out partnership.

He then goes on later to say: "An indigenous Church is not a church that is run only by national leaders, or is economically self-supporting. It has to have a character of its own, true to the Gospel of Christ and yet distinct from others. This cannot be merely imitated. It requires time, patience and depth of knowledge. It needs spirituality and love. . . ." It is that distinctive feature of "spirituality and love" that distinguishes the Church—any true Church—from the State—any normal State.

And yet one more quotation from the same author: "By an indigenous church is not meant a church with no foreigner in it. A church cannot be a church, unless all its members, irrespective of race, nationality, language and culture, are equal."

I have used these quotations because not only do they come from an ordained member of one of the sister Dioceses of our new Archbishopric of Jerusalem to which we belong; but because they express what is, I believe, the aim and ideal that is set before us all.

### THE HISTORIC BACKGROUND

Let me now give a brief survey of the events of recent Church history which have led to the present position and prospects of the Church in the Diocese of the Sudan.

Immediately after the battle of Omdurman, September 3rd 1898, the C.M.S. decided to open up missionary work in the Sudan in memory of the great General Gordon, who when Governor of Equatoria had expressed a strong desire that the message of the Gospel should be brought to the pagan tribes of that part of the Sudan. The next year Llewellyn Gwynne set foot in the Sudan, and for five years acted as Chaplain to the British Garrison in Khartoum, being then forbidden by Kitchener to start missionary work in the Sudan.

It was not until December 1905 that Gwynne was able to lead the first party of missionaries up the White Nile to found the "Gordon Memorial Sudan Mission" of the C.M.S., thus beginning the fulfilment of the vision which Gordon himself had thirty years before. Indeed it may perhaps be truly said that the first missionary to the South was Gordon himself, one of whose prayer-mats still remains, and is framed in the Gordon Memorial Chapel of All Saints' Cathedral, Khartoum.

During this pioneer period the Sudan came under the spiritual jurisdiction of the Bishop in Jerusalem.

In 1908 Gwynne was consecrated as Bishop in Khartoum, where he remained until the years of the First World War. After his return he became first Bishop in Egypt and the Sudan from 1920 until in 1945 the Sudan became a separate Diocese, with Bishop Gelsthorpe as its first Bishop.

The Diocese now includes in its spiritual jurisdiction the Anglican Church and Missions in Eritrea and Ethiopia, Aden and the Aden Protectorate, and the Somaliland Protectorate; so that it is one of the largest Dioceses of the Anglican Communion.

Since 1957 the Diocese has become a member of the newly-appointed

Episcopal Synod of the Middle East, under the Archbishop in Jerusalem, who paid his first visit to the Diocese in February 1959.

The Church in the Diocese is now known, as in the other Dioceses of the Archbishopric, as the "Episcopal Church" in the Sudan.

So from those early days of pioneer missionary endeavour beginning in 1905 a Church has come into being through the blessing of the Holy Spirit, which is now largely indigenous, and which is certainly the largest in membership and in growth throughout the Archbishopric.

This is chiefly due to the fact that the Sudan itself, as the main part of the Diocese, belongs not only to the Middle East but very much to Africa. Indeed geographically it extends from latitude 22 North on the borders of Egypt and Libya to latitude 4 North, on the borders of Uganda and Kenya, not far from the Equator. Racially it contains not only the Arab and kindred tribes of the Northern Provinces, but the Nilotic and Nilo-Hamitic tribes and others of the Southern Provinces. It is amongst these Southern tribes, particularly as far as the Anglican Church is concerned, in Equatoria, that the Church has grown. There are still large areas of the Nilotic country of the Bhar el Ghazal and Upper Nile Provinces which are largely unevangelized, or where the preaching of the Gospel has so far fallen on unreceptive hearts, with few glorious exceptions.

#### THE CHURCH IN EQUATORIA

It is reckoned that in Equatoria Province today there are in the neighbourhood of five hundred village churches and preaching centres in the twelve parishes of that part of the Southern Archdeaconry. This covers the Bari, Moru and Zande Rural Deaneries. It must be realized that a Rural Deanery covers several tribes of a particular language group, as well as tribes whose languages may be quite distinct. It also covers a very large area, where an average Parish may be something like 5,000 square miles in area. All the Rural Deans and Parish Priests are now Sudanese; so that what were once Mission Stations under the charge of missionaries are now Parish Centres in sole charge of Sudanese Pastors, and Evangelists, with Christian Teachers to help in the work of the Church in what were formerly Mission Schools, from the intermediate to the Village School level. All these Schools which were run by the Mission, but subsidized since 1939 by the Government, are now "nationalized". This has been a process over the last three years, but recently speeded up, and with the exception of a few Girls' schools it is now completed. But we can be thankful that the taking over of the schools has been accomplished with understanding and care, and that these schools are still staffed largely by Christian Teachers trained either in Mission Vernacular Training Centres, or in the Government Teacher Training Centre where a missionary is on the Staff as Protestant Tutor of religion. We are thankful, too, that in many if not most cases these Christian teachers are ready and anxious to continue their spiritual responsibility towards the boys and girls in their charge.

Sudanese Priests are now recognized as Chaplains in some of these Government educational centres, and are doing valuable spiritual work amongst the students, which was formerly done by foreign missionaries.

Again, where a few years ago missionaries were responsible for the administration and supervision of the network of village schools in the different Rural Deaneries, today Sudanese Christians are responsible under the Ministry of Education for this work.

From this illustration it can be seen that the nationalizing of education in the South has not meant by any means (as had been sometimes hinted at here in Khartoum) the "islamizing" of education; rather it has meant that the Sudanese members of the Church have taken over much of the responsibility which was formerly borne by the "expatriate" members of the Church.

Looking back over the years one can see how, thanks to the steady Sudanizing of the Church, and the training of its leaders for this new responsibility, the way was prepared for this new day; though we could all have wished that more had been done in this respect.

Looking forward, one can see that with the closing of some of the former doors of opportunity which were open to Missions in the Sudan, new doors are still open so long as foreign missionaries are welcome in the country for the contribution they can give.

At the first full Diocesan Synod of the Episcopal Church in the Sudan, held in Khartoum in February 1958, the following Minute was passed, which came from a predominantly Sudanese body:

"In the Sudan today, we believe that in the purpose of God the C.M.S. still has an important contribution to give. Although the old-established pattern is no longer applicable under new conditions, a new pattern is emerging. We therefore appeal to the C.M.S. in particular to do all within its power to contribute the maximum possible available staff for the training of leadership in the Church, and the strengthening of the Church for its pastoral task in this new day".

In a letter sent in the New Year to the Ministry of the Interior by the Secretary of the Gordon Memorial Sudan Mission, in response to a request for information as to the aims of the work of the C.M.S., this point is rightly stressed:

"The primary aim of our Society, in every country in which it works, is to establish a Church which is truly national, with its own leaders, and expressing itself through the language and cultures of the people of the country.

The part played by missionaries is:

- (a) in support of this Church, chiefly by training Sudanese leaders to enable the Church to be self-governing and self-supporting; and
- (b) in the service of the State, where service is welcomed, by the provision of qualified personnel.

"The Missionary Society is, therefore, the servant of both Church and State".

So it is that in this new day the Diocesan Training College at Mundri, Equatoria, has been recognized both by Church and State as the key centre for the future.



## BISHOP GWYNNE COLLEGE

This Diocesan Training College, when it moved to its permanent site at Mundri in 1948, was, at the express wish of the Sudanese as well as of the missionaries, called after the first missionary and first Bishop, "Bishop Gwynne College". It much rejoiced his heart to see the development of this college during his lifetime.

Before the opening of this College the first few Sudanese ordinands were trained by individual missionaries, and with the help of the Bishop Tucker Memorial College in Uganda. Since it has become established, all training for the Ministry has been carried out there; and since 1955 the Presbyterian Church (of the American Mission in the Upper Nile Province), now known as "The Church of Christ in the Upper Nile", has co-operated with the Episcopal Church in the College. They supply one member of Staff for the College, and share in the work of the College Council.

In recent years the Staff of the College has been much strengthened, and we now have a British Principal, a Sudanese Vice-Principal, an American Dean, and three other members of Staff.

The College has been provided with the necessary buildings through the generosity of the S.P.C.K., the C.M.S., and in more recent years the American Mission. It has seventeen cottage dormitories suitable for married students, and four dormitories housing sixteen bachelors; three good class-rooms, a common room, dining-room, and staff houses. These buildings are all built round the Chapel and Library as a central point, which can be seen from every other point in the College grounds, and is a constant reminder that the life of the college is centred on worship and prayer, and study and Bible teaching. Thus the College has accommodation for at least twenty-five students on its Pastoral Training Courses each year, and can supply a steady stream of recruits both for the ordained Ministry, and for part-time or whole-time help as in the lay ministry.

The College has been responsible for the six men ordained deacon in 1950, five in 1953, two in 1956, one in 1957, and now a further seven this year. These men were ordained in February in the College Chapel (it was the first ordination in the Chapel) at the time of the Archdeaconry Council, when the Archbishop in Jerusalem was present, and able to take part in the Service. It was therefore a specially memorable occasion.

Besides these Clergy, the College has also given Bible Training to over fifty teachers, hospital dressers, and evangelists, and so has made a considerable contribution to the lay ministry of the Church.

The reason for the recent increase in the number of Staff is that particular factors in the Sudan have added two other important departments to the College life, where it is able to give a really valuable contribution to the whole Church.

The first of these is the training of people in the Vernaculars to serve in the village churches of Equatoria, which as mentioned above now number about five hundred. The Church in Equatoria is growing at the rate of about five thousand souls every year. Indeed, over the past three years the number of baptized members confirmed has been in the region of five thousand a year, which is an indication of the rate of growth.



In some Parishes there is what can be called a genuine "People's Movement", with all its attendant pastoral problems. In other Parishes there are spontaneous "Revival" groups springing up, which also need wise and loving and strong pastoral care if they are to be channelled into the life of the Church, and not lost in schism. There has been only one isolated case of such schism, and that in an isolated corner of the Sudan on the borders of Uganda, due to external influence.

Clearly it is humanly-speaking impossible for the Clergy of these scattered parishes alone to tackle this enormous pastoral problem. Some isolated village churches can only be visited once or twice a year by the Pastor of the Parish. The ideal solution for the present might well be to station pastoral missionaries in each of the four language areas in which these village churches are found, who would be able with the help and partnership of the Rural Deans to run Bible Courses for the village church workers. This was done with success in one of the language areas, where a missionary could be spared. But missionaries are scarce; and so after careful consideration it was decided to build up the staff at the College so that it could undertake corporate responsibility for *all* the vernacular training. Three members of staff are now responsible for this training, and they spend four months of each year in their own particular language area; while for the remainder of the year they are able to share in the teaching and give their contribution to the life of the College.

The result of this centralization has been that greater use can be made of the capital available; for example, a car provided for the work can be shared by all three areas; and also planning as a team has produced workable schemes which can be adapted in each area.

The basis of all this vernacular training is a series of "Apprenticeship Tests", which aim at proving the ability of church workers for different grades of responsibility, and also serve as syllabi for the training courses.

In 1958, the first year of the new scheme, such Courses were held in twelve strategic places, and over 150 village church workers attended.

The second department recently added to the work of the College has been that of training Intermediate Masters of Government Schools in the teaching of Scripture. For whereas the Ministry of Education provides for a Protestant Tutor of religion in its Training College for Elementary Masters, there is no corresponding post in the Institute of Education, which trains Intermediate Masters. It is also most unlikely that there will be a Faculty of Christian Theology established at the University of Khartoum for many years to come. The Church, therefore, *must* provide its own training for such men.

The suggestion that Bishop Gwynne College should give special teaching to Intermediate Masters was welcomed by the Ministry of Education (an indication of the goodwill and co-operation which still exists between the Church and State on the level of education), who asked teachers who wished for this training to volunteer. Those who pass out of this Course successfully are recognized by the Ministry as qualified teachers of religion in their schools. 1958 saw the successful completion of the first course of this nature.

As a result of experience gained in this particular course, proposals

have been made for training students holding School Certificate for the Ministry of the Church. Hitherto, recruits for the Ministry have been drawn from those with Elementary or Intermediate education only. The present Sudanese Clergy are mostly deeply spiritual men, of much experience, and well qualified to lead the Church in the villages and in the smaller towns.

Now, with educational standards rising, and with the increasing interplay of Islam, and Roman Catholic and Protestant Christianity, a wider insight and more informed understanding is required if the future ordained Clergy, and qualified Christian teachers, are going to be ready to tackle the spiritual opportunities afforded in the big towns, and in the Training Colleges and Secondary Schools, not to mention the University itself.

The Church also needs Sudanese Priests who will be able to play a fuller part in the teaching programme of the Bishop Gwynne College itself, and to direct the Apprenticeship Training Programme in the years to come. Thus it can be seen not only how great is the need, but how urgent is the task set before the Church at this vital juncture. No one can prophecy how long foreign missionaries will be able to continue their services to the Church and through the Church to the State. We all hope that it will be for many years to come; and we pray that we as foreigners may give our maximum contribution to our brethren of the Sudan, for the upbuilding of His Church, and the extension of His kingdom.

"The Church must Sudanize"—so said the Governor of Equatoria. "*The Church must evangelize*".—There lies an even greater challenge; for it is the call which comes from our Lord Himself to his people in the Sudan, as it came to those first disciples at the Mount of Olives.

For not only are there the large unevangelized areas of the South, with its animistic beliefs; there is also the almost entirely Muslim North, where, apart from the missionary work of schools and hospitals in the towns, the Gospel has not yet been preached at all.

It can and will *only* be preached by Sudanese, whether they are from the North or the South. And it will *not* be through the former channels of Christian Schools for, as in other Middle East countries, pressure is now being brought to bear on our Christian schools that remain in the North, to prevent the teaching of the Christian faith to all Muslim students. But nothing in the world can prevent an individual Christian Sudanese, nor the corporate body of Christ, from witnessing to and preaching Christ to fellow-Sudanese, whatever their faith.

There lies the challenge and the great hope for the future, with the young Church launching out in faith, and in the power of the Holy Spirit, to win the Sudan for Christ.

We have referred only to the Episcopal Church, and only to one part of its work. We do not forget the other members of the one Body. We have no reliable figures for the *total* Christian population of the Sudan; but if we take the following figures as a rough estimate we can judge of the task.

The Episcopal Church can reckon to have about 50,000 members, with, say, another 10,000 adherents. It is increasing at the rate of about



five thousand souls a year, judging from the numbers of confirmees in the past few years.

The Presbyterian Church can reckon about 3,000 with, say, another 1,000 adherents. The other Protestant denominational bodies (The A.I.M., the S.I.M. and the S.U.M.) probably number about another 5,000.

This, together with the much larger number of Roman Catholic Christians who may be in the neighbourhood of 200,000; and the members of the Orthodox and Eastern Churches in the Sudan (which are not missionary), makes the total Christian strength about  $2\frac{1}{2}\%$  to  $3\%$  of the population. This according to the recent census figures is now over ten million.

We may well ask "*What are these among so many?*" We are also bound to ask "How much more effective would they be if the Church was one?"

"If I were not a Christian," writes Hassan Dehqani, "the worst stumbling-block for me in my contact with the Church in the Near East would be the disunity of the Church. A Church can never be the indigenous Church of a country unless it is the *one* Church of that country." However true that may be, it is certainly true that "unity is strength"; and there is a growing consciousness of the need of a closer and more organic unity particularly amongst the members of the Episcopal and Presbyterian Churches.

The Diocesan Synod solemnly resolved to press forward with its endeavours towards that end, and we have been encouraged more recently by the resolutions of the Lambeth Conference. Practical steps are being taken.

We hope and pray that the day will soon come when not only in the Sudan but throughout the Middle East a movement of the Spirit may lead to a United Church which may be enabled to give a more effective witness to the Gospel, and provide a more effective spiritual home for the children of Islam, and of the pagan world, that there may be "one flock, and one Shepherd".

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